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An International Baptist Magazine

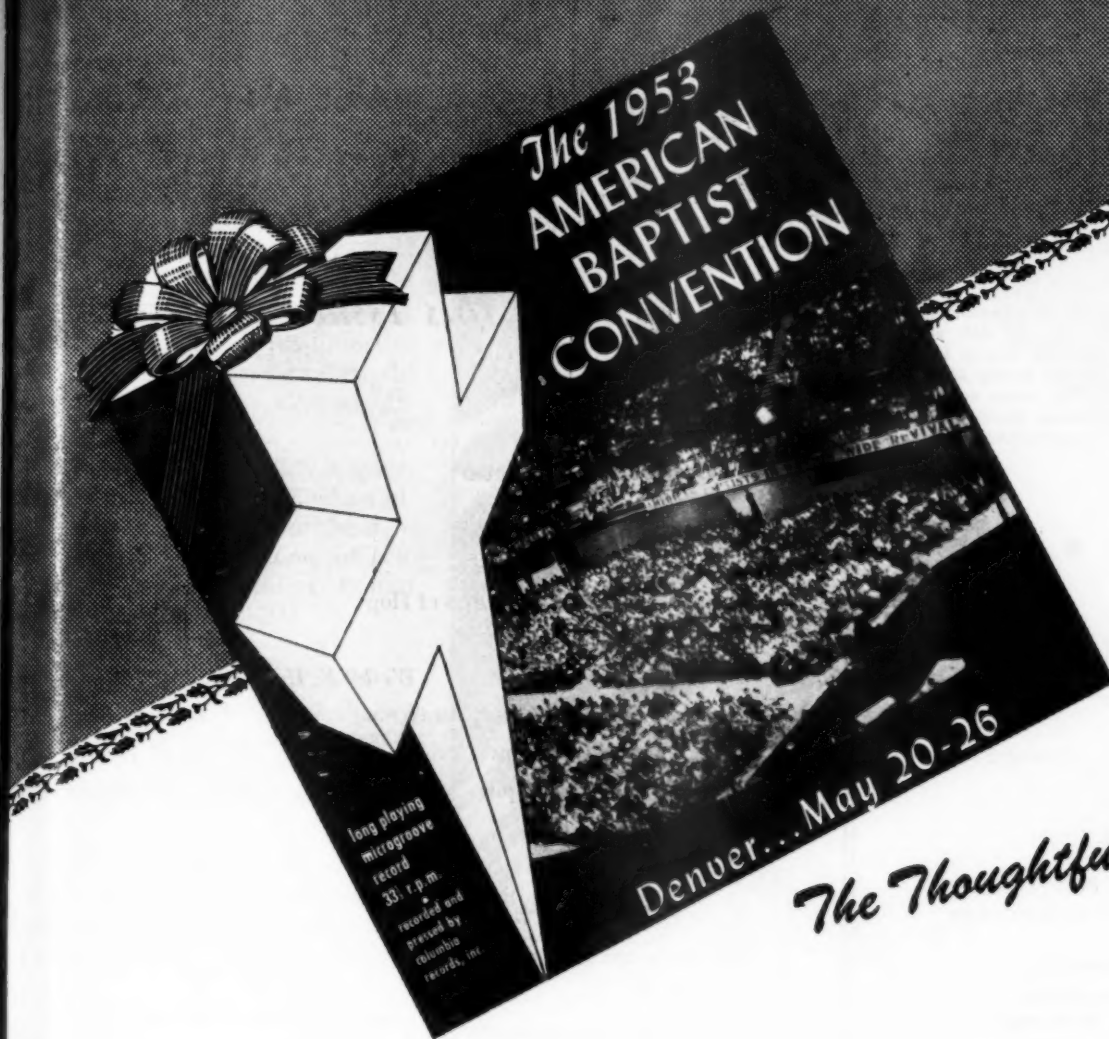


DECEMBER 1953



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MISSIONS

An International Baptist Magazine

Vol. 151

No. 10

DECEMBER, 1953

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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The Cover

Are you looking for a white Christmas? Then go to Alaska, where you are almost certain not to be disappointed. This scene near Cordova seems to have been made to order. Photograph by John C. Slemph.

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Who's Who IN THIS ISSUE

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EMILY JOHNSON is assistant in the department of communications of the Council on Missionary Cooperation.

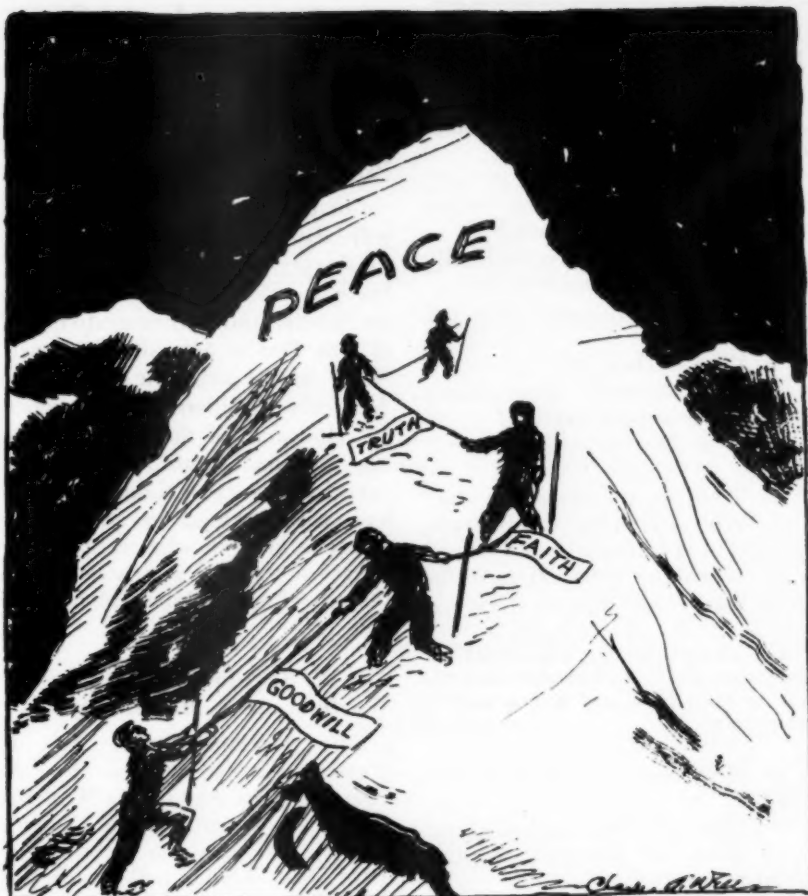
RUTH MAKEHAM is a missionary at the Boston Baptist Bethel Christian Center, an appointee of the Woman's American Baptist Home Mission Society.

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GERTRUDE (Mrs. W. A.) ONDERDONK is chairman of the committee on literature and publicity of the board of managers of the Woman's American Baptist Foreign Mission Society.

KATHERINE L. (Mrs. B. E.) READ is editorial assistant of the American Baptist Foreign Mission Society.



The Life Line

By CHARLES A. WELLS

JUST AS MAN cannot scale great mountain peaks alone, so no nation can build peace alone. Also, men cannot conquer a high mountain unless they are willing to cooperate, link themselves together by bonds of faith, truth, and good will. If one member of the party ignores the life line, all are placed in jeopardy. If one climber becomes careless or non-cooperative, the others must strive desperately to regain his cooperation; for a steep mountain slope is no place for retaliation or revenge. The hazardous climb is certain to fall if antagonisms in the mountain party are permitted. In the international struggle for peace, the next few years hold promise of great achievement, or great danger. The results will be measured, not by the steepness of the slope or by the weather, but by the spiritual qualities within the nature of man.

DECEMBER QUIZ COLUMN

Note:—Questions are taken from all pages and occasionally from advertisements.

1. Who spilled boiling water over his head and one arm?
2. Who will carry responsibility for counseling with missionaries?
3. What can preserve the Bill of Rights?
4. Who is Dick West?
5. Approximately how many new families are still needed?
6. It is fine to be able to say what?
7. Who are following the star?
8. Who started the now flourishing church at Limonade, and when?
9. Who is to be associate director of world service?

Note that this contest began with the June issue, 1953, is completed with the issue of May, 1954, and is open only to subscribers.

10. How must we attack revolution?
11. Who is C. Emanuel Carlson?
12. What are American Baptists urged to watch for?
13. Who is to be officially the president of the institution?
14. Where are additional missionary families needed, and among whom?
15. Who served for thirty years at Lodge Grass Mission?
16. Where was Christmas from the fifteenth to the end of December?
17. Missions is not peripheral, but what?
18. What is not only desirable, but imperative?

Rules for 1953-1954

FOR correct answers to every question (100 questions) in all issues, June to May inclusive, a prize of a worthwhile missionary book or a year's subscription to *MISSIONS* will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such cases only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

All answers must be mailed by May 31, 1954, to receive credit.

Newsbriefs

Weimer K. Hicks, New President of Kalamazoo

On January 1, Weimer K. Hicks will begin his duties as the twelfth president of Kalamazoo College. He has served with distinction on the faculty and administrative staff of The Peddie School, Highstown, N. J., and as president of Wayland Academy. William J. Lawrence, Jr., chairman of the committee on the president, said: "Our new president comes to Kalamazoo College with enthusiasm and a real understanding of what is needed to bring success to a privately supported, church-related, liberal arts college."

Ada E. Joyner Appointed Western Area Missionary

The appointment of Ada E. Joyner was announced by the board of managers of the Woman's American Baptist Home Mission Society, to begin on February 1, 1954. Miss Joyner will be working

in the department of missions, the secretary of which is Dorothy O. Bucklin, and she will carry responsibility for counseling with the missionaries of the society in the Western area. She is a graduate of Ottawa University, Ottawa, Kans. Miss Joyner served for seven years as a missionary in the Phoenix Christian Center, Phoenix, Ariz. Before starting her new service she will be studying at Berkeley Baptist Divinity School, Berkeley, Calif.

Joseph M. Dawson To Retire at Year's End

Joseph M. Dawson, executive director of the Baptist Joint Committee on Public Affairs, Washington, D. C., since September 1, 1946, recently presented his resignation, effective December 31. "Now, after seven delightful years in your employ, in my seventy-fifth year, I wish to retire," he said, in offering his resignation. Dr. Dawson paid tribute to "the vision and boldness of the late Rufus W. Weaver, who as early as 1939 induced the four major Baptist conventions (American Baptist Convention, Southern Baptist Convention, National Baptist Convention of America, and



Baptist Youth Fellowship of the First Baptist Church, Topeka, Kans., collects 545 pounds of warm clothing for war-torn Korea. Left to right (seated) Donna Hawkins, John Fought; (standing) Pastor Max Morgan, Ronald Pettijohn, Verna Lee Carnahan, Robert Schendel, Phyllis Churchill, Jo Ann Philamalee, Mrs. Robert Schendel, Ora Mac Kennedy, Ed Beck. Mr. and Mrs. Schendel are the B.Y.F. advisers

National Baptist Convention, U. S. A., Inc.] to join in voting for the establishment of this committee in Washington." Speaking of his own administration of this important office, Dr. Dawson said that it has been his aim: "(1) to insist that our own Baptist people shall everywhere maintain our historic Baptist witness to complete separation of church and state, with full religious liberty for every



Joseph M. Dawson

individual and group; (2) to urge our Protestant brethren faithfully to observe this distinctive American principle as Constitutionally provided and judicially interpreted; (3) to demand that all, whatever their faith, shall not infringe this principle, but honor it in the letter and in spirit as complete separation, not merely now and then, here and there." Elected as successor to Dr. Dawson was C. Emanuel Carlson, dean of Bethel College, St. Paul, Minn., who will assume his new duties on January 1, 1954.

C. Raymond Chappell Passes Away

Charles Raymond Chappell, general secretary of the United Baptist Convention of New Hampshire, died unexpectedly on September 22, 1953. Dr. Chappell was a graduate of Newton Theological Seminary and of Brown University. He held pastorates in

"What Shall I Give This Year?"

Many people are asking that question as Christmas approaches. In reply, may we suggest:

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This best-selling book tells the gripping story of Robin Elizabeth Rogers—daughter of America's foremost cowboy star—who passed away when she was but two years old. Little Robin came into the world with a tragic handicap. What it was, and what it did to both Robin and her parents, you will

learn as you read "Angel Unaware," a brilliant, tender account by a courageous mother!

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Bath, Maine; Middleborough, Mass., and Keene, N. H., before assuming leadership of the United Baptist Convention of New Hampshire in 1935. Will Chappell, former secretary for Pittsburgh, was elected interim secretary.

Mary Ellen Hibbs Is Field Missionary

The board of managers of The American Baptist Home Mission Society announces the appointment of Mary Ellen Hibbs as field missionary of the Juvenile Protection Program. Miss Hibbs is a graduate of Marietta College, where her



Mary Ellen Hibbs

majors were religion and sociology. Since November, 1952, she had served as child-welfare worker for the West Virginia state department of public assistance. Miss Hibbs' experience also includes counseling at Y.W.C.A. and Junior Citizens camps. She is a member of the Vienna Baptist Church, Vienna, W. Va. Her new responsibilities include interpreting the Juvenile Protection Program to the churches, recruiting campers and resources for Junior Citizens camps, and making community surveys to help churches inaugurate neighborhood service programs.

Carleton L. Briggs Director of Evangelism

The board of managers of The American Baptist Home Mission

Society announces the appointment of Carleton L. Briggs as director of evangelism for Utah, Idaho, and Montana. Dr. Briggs did his undergraduate work at Ottawa University and later was graduated from Columbia University, with the master of arts degree in literature. After seven years in the business world, he entered Central Baptist Theological Seminary, and later received the degrees of bachelor of divinity and doctor of theology from that institution. For a number of years Dr. Briggs was a member of the faculty of Central, as instructor in voice. His pastoral



Carleton L. Briggs

experience includes service with the Bethel Neighborhood Center and the Rosedale Baptist Church, Kansas City, Kans. For the past eight years he had been pastor of the First Baptist Church, Manhattan, Kans.

Foreign Societies Need Missionaries

The current year marks the highest number of new missionary appointments within a single year since the First World War. A total of forty-three men and women have been appointed by the two American Baptist Foreign Mission Societies. Twenty of these were announced in March, and the others were presented at the Denver convention. Of this number, eight are to go to Burma, twelve to the Bel-



The Light Of Men

"... the true Light, which lighteth every man that cometh into the world."

Christmas reminds us that the true light and love of God became clearly evident to man in the life of Jesus Christ. In the faces of the five Franklin College women, above, you may see a suggestion that here in Christmas candlelight is recognition of the true Light, a grateful acknowledgment of the meaning with which that true Light invests the life of men.

Such hours of inspiration are experienced by Franklin College students. It is the policy of the college never to try to force a response to higher things; it does attempt to provide circumstances within which such response is altogether appropriate and natural. As far as possible, students themselves are encouraged to take initiative and continued responsibility in the organizing of the religious life of the campus. This applies not alone to special programs like the annual Religious Emphasis Week, but even more to daily and weekly opportunities, such as the Morning Watch, the Chapel Service, the assignment of voluntary student workers to positions of helpfulness and leadership in local churches, the program of the College Youth Fellowship, in which four principal churches cooperate.

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December, 1953



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gian Congo, six to Assam, six to South India, three to Bengal-Orissa, and eight to the Philippines. In spite of this heartening number of new appointees, however, approximately fifty new families are still needed to meet even the minimum needs of the various fields. With the gratitude expressed for new recruits designated to the foreign fields come such pleas as that from the Belgian Congo, where the need for additional staff is desperate; or the reports from South India, where lack of missionaries makes it impossible to meet the many opportunities offered; or from Burma, where coupled with the opportunities is a feeling of urgency lest the doors, now open, shall close.

Council Reaffirms Protestant Tradition

The Council on Christian Social Progress of the American Baptist Convention deplored the fact that "misguided men in high places seek to make us totalitarian and are willing to deprive our American citizens of their livelihoods and reputations." In a resolution the council declared: "In place of our established right to trial before a court of justice with a jury of our peers and with full legal counsel, they seek to substitute trial by legislative committee whose only legal and legitimate purpose is to discover facts to guide legislation. They have failed, in so doing, to provide for historic judicial safeguards for justice. . . By threatening intimidation they seek to silence and cast general suspicion upon our historic churches that, since our founding, have performed the role of holding our people and nation under divine guidance and helped us to stand before the bar of divine justice and mercy in our great decisions."

United Church Women At Atlantic City

American Baptist women participated in the sixth national assembly of the United Church Women, which was held in Atlantic City, N. J., October 5-8. The program on the theme "Christ Calls to Mission and Unity—What Must the Churches Do?" had been prepared under the leadership of Mrs.

Edwin W. Parsons, of New York city. Mrs. William Sale Terrell, of Connecticut, presided at the opening session. Dr. Nels F. S. Ferré, professor of philosophical theology at Vanderbilt University, Nashville, Tenn., led the worship each morning. In the denominational caucus which was held on Wednesday afternoon, with ninety-two Baptists in attendance, it was discovered that American Baptists were serving as presidents of nine councils of church women, presidents of fourteen local councils of church women, and executive secretaries of three city councils of church women.

Eastern Baptist College Dedicates New Dormitory

More than three hundred persons gathered at Eastern Baptist College, Philadelphia, Pa., October 4, for the dedication of its new \$125,000 men's dormitory. Benjamin P. Browne, executive director of the Board of Education and Publication, delivered the dedicatory address. Charles S. Walton, Jr., chairman of the board of trustees, presented the statement for the board. G. A. Gabelman, executive secretary of the Pennsylvania Baptist Convention, gave the invocation, and Professor S. M. Ortegon read the Scripture. The college octet, under the direction of Professor Joel Anderson, presented "Ye Shall Dwell in the Land." Professor Joseph R. Bowman accompanied at the organ. The prayer of dedication was offered by Professor J. Wesley Ingles, and the benediction was pronounced by Dean Lyle O. Bristol. President Gilbert L. Guffin presided.

Bible Breaks Records For Bestsellers

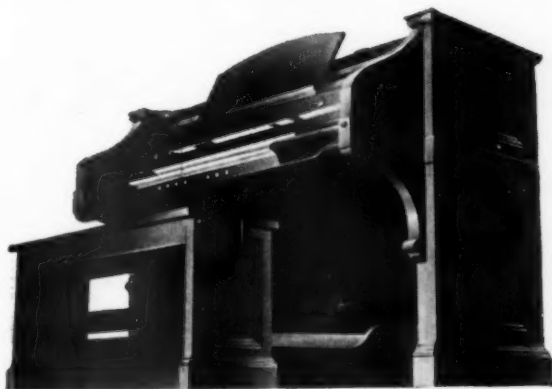
The Revised Standard Version of the Bible had broken all sales records in the book publishing business since its historic publication a little more than a year ago, and still remained on the nation's bestseller book lists after forty-eight consecutive weeks. By selling close to 2,500,000 copies in twelve months, the Bible achieved a record sales figure for all time, unequaled by any other book in the

United States publishing history—fiction or non-fiction. Commemorating the first anniversary of the authorized Protestant version of the Bible, William R. McCulley, president of Thomas Nelson and Sons, publishers, pointed out that if the two and one-half million Bibles sold were placed side by side,

they would fill a bookshelf sixty miles long. He noted also that the initial print order last year for 1,100,000 copies was the largest ever placed for a full-sized hard-cover book by a commercial publishing house. He said these copies were sold quickly in advance of actual publication—another un-

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Los Angeles Churches Have Well-Planned Campaign

Under the direction of A. B. Grossman, director of evangelism for the Los Angeles City Mission Society, churches of that area engaged

in a simultaneous evangelistic campaign the week of October 4-10. Following that was a week of simultaneous prayer, beginning October 18. All the churches came together on October 27 for the fifth annual day of inspirational evangelism, with Lee Roberson, of Chattanooga, Tenn., as the principal speaker. This was followed by a week of community visitation, when church members visited their

neighbors and friends, and invited them to attend the special preaching and worship services to be held nightly in the churches, November 8-15. Ralph Mayberry, executive secretary of the Los Angeles City Mission Society, reports enthusiastic response on the part of church leaders.

First Indian Marriage In Brown Church

Reeves Nahwooksy and Clydia Trolinder were the first Indian couple to be united in marriage at the Brown Church, Walters, Okla., a memorial chapel to Mabel Moon Gilbert. The groom was educated at the University of Oklahoma, and served overseas in Korea. The bride was educated at Bacone College. The electric-light fixture in the church once hung in the New York office of The American Baptist Home Mission Society.



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Recording Available

A RECORDING of the 15-minute radio program "Churches for New Frontiers" broadcast over more than two hundred radio stations across the country during the week of November 2, is now available for use at meetings relating to the \$8,350,000 church extension program. The recording will be sent without cost upon request to Campaign Headquarters, 79 Madison Ave., New York 16, N.Y., or can be secured from your local, state, and city secretaries. The recording contains three dramatic incidents depicting the need for new churches in industrial areas, in the suburbs, and in a new "city within a city." Among those who take part in the program are Reuben E. Nelson, Theron M. Chastain, Winfield Edson, and W. Earle Smith. The program was sponsored by the American Baptist Convention as part of the series "Let There Be Light," broadcast each week by the National Council of Churches.

Letters . . .

TO THE EDITOR

TO THE EDITOR:

We're delighted with *MISSIONS*! So interesting and inspiring! God bless you all.

MRS. R. E. SIMMS

Plano, Ill.

TO THE EDITOR:

I am enthusiastic about our *MISSIONS*. It has so much information and help in promoting our work. I like the new format very much.

MRS. DALE M. STONEBRAKER

Huntington, Ind.

TO THE EDITOR:

Please renew my subscription. In our missionary society we lay stress on the importance of reading *MISSIONS* every month. For one of our programs we used three articles from the magazine.

MRS. CORAL STANLEY

Newton, Ill.

TO THE EDITOR:

I think the October number of *MISSIONS* is one of the best you have printed. All the articles are wonderful and helpful. I like especially "Missions from My Pulpit," by Cecil G. Osborne. The change made in printing *MISSIONS* is a big improvement.

MRS. MARGARET GAMMON

Dover, Foxcroft, Me.

TO THE EDITOR:

We have all been anxiously waiting for the September copy of *MISSIONS*, knowing it was a Philippine "special" and also having heard from numerous friends who had already seen and read it. It was here when I arrived home yesterday from a field trip. It is so interesting—even the parts that are not about the Philippines—that I find it difficult to put the magazine down. Congratulations on the good job

you are doing with it every month! I like the larger print and the fact that articles are finished without having to turn to the back somewhere.

ALICE M. GIFFIN

Capiz, Philippines

TO THE EDITOR:

Let me be another to express hearty appreciation of the fine work

you are doing as editor of *MISSIONS*. At the convention we agreed to experiment with a bulk shipment of *MISSIONS*, selling them to our church members. We are well pleased with the readiness of our people to buy them. Congratulations on the fine coverage of the "Churches for New Frontiers" program in the October issue.

HAROLD A. SCHLINK

El Dorado, Kans.



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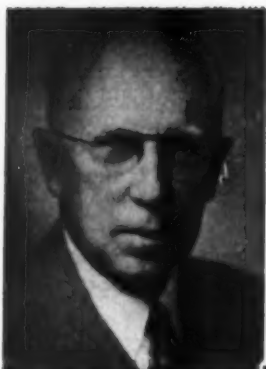
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As I See It

By WILLIAM B. LIPPARD

BOTH the daily and the church press published jubilant editorial comments on the past year's reported increase in church membership in the United States. Statistics recorded an all-time high. Church members now total 92,277,129, a gain of 3,604,124 over the preceding year. It means that 59 per cent, or three out of every five Americans, are church members. Jews claim 5,000,000 synagogue members. Roman Catholicism lists 30,253,427 members (which includes baptized infants). Protestants report 54,229,903, or 35 per cent of the population. Sunday school enrolment totaled 32,638,679, a gain of 2,000,000. There are 285,377 churches in the United States, served by 183,899 ministers, priests, and rabbis.

While these statistics are gratifying, it must be remembered that *statistics measure only quantity. They do not register quality.* Spiritual force and Christian influence can never be measured by statistics. What does it profit a nation if the quantity of its Christian disciples increases, but the quality of their discipleship remains stationary or perhaps declines?

At the same time that these church statistics were published, the Federal Bureau of Investigation (F.B.I.) predicted that the year 1953 would be *the worst crime year in American history!* At the rate for the first six months, *every day* 20 persons are murdered; 47 women are raped; 160 people, or places of business, are held up and robbed; 240 people are feloniously assaulted; 600 automobiles are stolen; 1,200 burglaries are

committed; and 3,300 minor larcenies and thefts take place. There were 1,047,292 major crimes committed in the United States from January 1 to July 1, 1953.

How does one harmonize this crime record with the record of 59 per cent of the people belonging to churches and synagogues? It is evident that the churches face a tremendous task in religious education, in character training, and in community influence.

One other aspect of the church statistics should cause concern. The 55,000,000 Protestant church members, with some grand exceptions, *do not adequately compensate their ministers.* In purchasing power the income of Protestant ministers declined 12 per cent between 1940 and 1953, notwithstanding the modest salary increases which most churches made during this period, whereas in purchasing power the wage of factory workers increased 42 per cent, of service trade employees 33 per cent, and of government employees 24 per cent. The familiar adage about the laborer being worthy of his hire seems to apply to the laboring man and not to the Protestant minister. Something is wrong here. A Christmas suggestion to your church board of trustees could produce a needed rectification.

Recently the people of New York city were again warned against contributing to fraudulent charities. The newspapers cited an organization that solicited funds for the aid of disabled war veterans, yet gobbled up for expenses more

than 90 per cent of all money received. The organization was reported to have collected \$904,000 last year, mostly by direct mail solicitation; yet when all promotional expenses, mailing costs, and promoters' salaries were paid, only \$78,000 remained for the benefit of war veterans.

Another case cited was a children's aid foundation. Although it collected \$650,626 in a nation-wide appeal, the destitute children received not one red cent. All the money collected was not enough to pay the professional fund raisers' salaries and expenses. This children's aid foundation closed its year with debts of \$1,958, while the children are still waiting for aid.

The lesson here is crystal clear. When you are asked to give to any agency or cause, make sure that it is worthy, that it is honestly administered, and that, except for reasonable collection expense, the money you give really goes to the purpose for which it is solicited. A better suggestion is that you remember generously the parish ministry of your church and its worldwide services. Their needs are great. The work is well managed, honestly administered, and operated at surprisingly low overhead cost. Most important, these services are motivated by a Christian allegiance that no secular agency can possibly claim.

The fifteenth day of this month brings the 162nd anniversary of the American Bill of Rights. Today freedom of religion, free press, free speech, right of assembly, are restricted or denied in many areas across the earth, and are threatened also in these United States. It behooves every one of us to be on guard. The Constitution and its ten amendments (Bill of Rights) are well preserved as documents in the Archives Building in Washington. But their chemical preservation as documents does not preserve the rights. Only a strong, alert people, passionately fond of freedom, can preserve them. Otherwise the Archives Building, instead of being the preserver of the Bill of Rights, would merely be its tomb. It is still everlastingly true that eternal vigilance is the price of freedom.

December, 1953

EDITORIALS

AS HAS BEEN TRUE many times in the past, Christmas comes once again to a world that seems never to have heard its message of "peace on earth, good will among men." In December, 1953, nineteen and one-half centuries after the birth of Christ, peace on earth still is little more than an ancient dream, and good will among men is an ideal that has yet to become a reality. The world we live in is a world of discord and strife, of injustice and unbrotherliness, of wars and rumors of wars. But these very conditions make Christmas what it has always been. Into a world of darkness and despair, Christ was born. In him God drew nigh to man for man's redemption. The Eternal Word "became flesh, and dwelt among us." From that central fact of all history springs the Christmas hope—a hope that is ours no matter how hopeless our world may seem to be. The dream of peace on earth may yet come true. The ideal of good will among men may yet become a reality. It all depends on whether or not men choose to give allegiance to the Prince of Peace, the Savior of the world. Our hope is in him.

December 10 Is Human Rights Day

THOUGHTS of peace on earth, good will among men, as Christmas approaches, should be excellent preparation for the observance of Human Rights Day on December 10. That day will be the fifth anniversary of the adoption, in the form of a resolution, of the Universal Declaration of Human Rights, by the General Assembly of the United Nations. Now being drafted is the proposed Covenant of Human Rights, in two parts, one dealing with civil and political rights, and the other with economic, social, and cultural rights. The Preamble to the first section, as now drafted, declares that "recognition of the inherent dignity and of the equal and inalien-

able rights of all members of the human family is the foundation of freedom, justice and peace in the world." It recognizes that these rights "are derived from the inherent dignity of the human person," and that "the ideal of free men enjoying civil and political freedom and freedom from fear and want can only be achieved if conditions are created whereby everyone may enjoy his civil and political rights, as well as his economic, social and cultural rights." It further states that "the individual, having duties to other individuals and to the community to which he belongs, is under responsibility to strive for the promotion and observance" of these rights. Not yet in its final form on paper, to say nothing of its being adopted or practiced by the member states of the U.N., here is nevertheless an ideal that mankind cannot afford to let die. Stated positively, the principles of this draft covenant are the hope and promise of freedom for all men. We ought first to practice them ourselves and then try to make them effective in other lives and in other lands. The goal before us is this: free men living in peace and harmony in a free world. In that world the inequalities and the inequities that now separate and embitter men would be removed. Persecutions would cease. The Christmas ideal of peace on earth, good will among men, would be achieved. Too utopian? Too much to hope for? Not in the Hebrew prophets. Not in the New Testament. And not in a virile Christian faith.

Much Talk About Peace, But Still There Is No Peace

IF TALK about peace could achieve peace, a fear-ridden generation could go to sleep tonight and wake up tomorrow morning in a warless world. But, unfortunately, words used to point the way to a warless world seem to lose much of their meaning when translated from one language to another, or from one

ideology to another. Consider the following: (1) "In the present and in the future, there do not and will not exist any troublesome and unsolved questions that cannot be resolved by peaceful means." (2) "We are prepared to reaffirm, with the most concrete evidence, our readiness to help build a world in which all peoples can be productive and prosperous." What Solomon among us could decide, on their face value, from which side of the Iron Curtain each of these statements came? If language means anything, they both mean the same thing. Yet the first is by Premier Malenkov and the second by President Eisenhower. And so the talk continues, each side avowing peaceful aims, but each accusing the other of insincerity. Meanwhile, Secretary of State John Foster Dulles states forcefully: "Physical scientists have now found means which, if they are developed, can wipe life off the surface of this planet." And Director Arthur S. Fleming, of the Office of Defense Mobilization, flatly informs us that "Russia is capable of delivering the most destructive weapon ever devised by man on chosen targets in the United States." Assuming that this statement is true, it makes arbitration with Russia not only desirable, but imperative. Some form of agreement, a non-aggression pact or what not, must be achieved before it is too late. As Adlai Stevenson has well said, "The door to the conference room is the door to peace. Let it never be said that America was reluctant to enter."

Role of Expediency In International Affairs

INCREDIBLE as it may be, a military and economic pact between the United States and Spain is now a reality. On the grounds that such an agreement was essential to the defense of Western Europe, the Pentagon insisted upon it and got it, despite the opposition of many of the American people. In the race between principle and expediency, expediency won, as it has done over and over again in international affairs. So democracy joins hands with one form of totalitarianism (fascism) in an effort to destroy another form of totalitarianism (communism). It is an ominous relationship, not to use stronger language. In the Second World War we joined forces with no less powerful and ruthless a

dictator than Stalin in order to insure the downfall of an equally powerful and ruthless dictator named Hitler, only to find at the conclusion of the fighting that our real enemy was, after all, Stalin himself! Now we find ourselves in a struggle to stop communism and to spread democracy, even at the risk of an unholy alliance with fascism. Although we clearly understand that the alliance we have made with Spain does not carry with it approval of Franco's regime, how can we make other peoples see it that way? We have taken a firm, apparently inflexible, stand on having anything to do with one totalitarian regime—Mao Tse-tung's China, and yet we are now in business with another—Franco's Spain. We should have no dealings with either—not until *deeds* are in evidence to give substance to *words*. Franco's Spain is a dictatorship, a totalitarian regime, a fascist state, as repugnant to democracy as any other totalitarianism.

Juvenile Delinquency A Serious Problem

RECENT REPORTS on juvenile delinquency and increase in crime in the major cities of the United States call for a prolonged and earnest searching of heart. Senator Robert C. Hendrickson, chairman of a subcommittee on juvenile delinquency, asserted that there had been a 30 per cent increase in such delinquency since 1948. In Washington, Boston, New York, Philadelphia, Chicago, Milwaukee, Denver, Los Angeles, and other cities from coast to coast, reports showed such notations as these: known juvenile gang problem; burglary; general manifestations; drug addiction; recent increase in volume of delinquency. Concurrently, the Federal Bureau of Investigation said that in the United States a major crime was committed every 4.3 minutes during the first half of 1953, and predicted that the year would pile up the country's worst crime toll in its history. In view of these conditions, particularly the alarming rise in juvenile delinquency, Mrs. Oveta Culp Hobby urged emphasis upon "spiritual and moral teachings by precept and example." When we consider that 27,000,000 American children and youth are getting little or no church-school teaching, and that the 1,000,000 children who annually get into trouble with the law come largely from this

unchurched group, the need for more effective teaching in our church schools becomes clear as crystal. Here, too, is an unassailable argument for church extension. There must be churches for America's children—especially on the new frontiers of our changing society. Though children are there in large numbers, in many areas there is no church at all. Our present Churches for New Frontiers campaign is a step in the right direction.

Equating Social Reform With Communism

THE APPARENT EASE with which Communists have taken over bodily many of the basic ideas that long have motivated legitimate social reform, is one of the strangest developments of our day. Congressional committees, evidently unaware of what has taken place, have played fast and loose with the reputation of well-known citizens who are completely devoted to the creation of a better, happier world. Men like Methodist Bishop G. Bromley Oxnam are falsely accused of being Communists, or fellow travelers, or dupes, for no other reason than such devotion. Commenting on recent inquiries into alleged communist penetration of the churches, not a church paper, but *The New York Times*, says: "Whether some of the individuals named actually are or were Communists we do not profess to know, but we should think that a charge of so grave a nature might have better been turned over to church authorities for internal action than spread abroad in the absence of absolute, incontrovertible proof." But the investigators proceeded *as if they did* have "absolute, incontrovertible proof," whereas all they had was rumor and accusation. Apparently they failed to discern the difference between Communists and social reformers. So declared *The Times*: "The committee [House committee on un-American activities] could make no greater gift to the Communist cause than to assume that ministers who are militant fighters for social reform are *ipso facto* party-liners. Judging from some of the names released in recent testimony, it appears that the committee has already fallen into this terrible error. Social reform is one of the fundamental strengths of democracy; the Communist claim to it is—as the history of the past thirty years clearly

demonstrates—one of the great hoaxes of all time. No more insidious or dangerous attack on democratic institutions could be made than automatically to equate social reform and those who fight for it with communism and Communists. To do so is to hand over to the latter one of the most powerful weapons we have." As it does many times in editorials on vital issues, *The Times* here hits the nail squarely on the head. In so doing it justly reprimands many no doubt well-meaning but nonetheless deluded Protestant Christians, including some ministers, who follow the McCarthy line. Such short-sightedness is grist for the Communist mill—truck loads of it, delivered free of charge by people who blatantly proclaim themselves champions of our democratic institutions. The hour is later than we think. It is time for true Americans to wake up.

Alcoholism in France And Prohibition

FRANCE, faced with political and economic problems in abundance, is facing the problem of alcoholism as well. According to a recent magazine article by a Parisian editor, writing pseudonymously, France holds the world record in consumption of alcohol—in its pure state about seven gallons a year for each man, woman, and child. If, says this writer, the French all swore off tomorrow, they could buy the things they are short of—houses, television sets, and so on—but eight million of them would starve to death, inasmuch as one out of five Frenchmen gains his livelihood on the production or distribution of alcohol. This past summer, as it had done many times before, France's Academy of Medicine issued a warning, reminding the nation that alcoholism was fast becoming a scourge, and called upon the authorities to do something about it. But the winegrowers and the distillers and the eight million producers and distributors of alcohol were involved, and nothing was done. Government officials can easily lose their jobs by joining an antialcohol campaign. They might even lose their lives. So French housewives continue to purchase one loaf of bread and three jugs of wine, and France continues to lead all nations in *per capita* consumption of alcohol. Then comes this amazing conclusion to the

Parisian editor's story. "At the moment," he says, "it all seems quite hopeless. France is obviously imperiled by alcohol. There is, however, an even graver danger, if one may judge by a recent experiment in the United States.

That is—Prohibition." Imagine that! Yes, the quotation is accurate: France obviously is imperiled by alcoholism, but prohibition is an even graver danger! Has reason deserted the human race, or has the world gone stark mad?

Peace by Counterrevolution

IN THESE COLUMNS last month we saw a world in revolution. In Asia, in the Middle East, in Africa, and in Western Europe we saw millions of hungry, dissatisfied, disillusioned, and oftentimes resentful men. We considered the plight of multitudes of people who are tired of being exploited and downtrodden, and are determined to gain for themselves and for their children a better, freer, happier life.

This process of social change we called revolution, and noted that revolution may be slow and peaceful, as well as sudden and violent, but that the speed with which the one can become the other is enough to give us grave concern in these troubled days.

We noted further that communism feeds and fattens on the conditions that underlie revolution: hunger, dissatisfaction, disillusionment, resentfulness. Capitalizing on these conditions, manipulating them, using them, Communists are on the march in many of the underdeveloped areas of the world today.

And the remedy? First, we pointed out the importance of technical assistance and financial aid, without strings, to these underdeveloped areas. Second, we pointed out the importance of a Christian missionary program that will come to grips with the elemental physical, intellectual, and spiritual needs of underprivileged peoples everywhere.

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What we were saying is that we must attack revolution with counterrevolution. This counterrevolution must be as completely objective and as broadly humanitarian as we can make it. It must be as thoroughly Christian as we can make it. Merely to use it as a means of buying friendship for the West, however selfless our reason for doing so may be, is to invite defeat at the outset.

The idea of technical assistance is, of course, already firmly established, though by no means

firmly enough. Former President Truman gave it substance in Point Four of his Inaugural Address of January 20, 1949, when he envisioned "a bold new program for making the profits of our scientific advances and industrial progress available for the improvement and growth of the underdeveloped areas." Since that time, Point Four has been operating in thirty-five countries and has brought new life and new hope to millions of people.

Technical assistance is also one of the noblest enterprises of the United Nations. Through its Technical Assistance Administration, its World Health Organization, and its Food and Agriculture Organization, the U.N. has planted the seeds of counterrevolution in more than seventy underdeveloped countries.

Now, the thesis of this editorial is that this program of technical assistance which we find in Point Four and in the U.N.—sufficiently broadened, strengthened, and intensified—is one of two strong arms that are most likely to win the struggle against communism in our day, end the cold war, and bring peace to the world. The other arm is the Christian missionary enterprise, likewise sufficiently broadened, strengthened, and intensified.

The doctrine of new life and new hope for underprivileged peoples did not originate with the Communists, and so does not rightly belong to them. That doctrine, clearly outlined by the prophets of the Old Testament, comes to full expression in the Christian gospel. Unfortunately, however, it is largely by the default of the people called Christians that Communists have taken up this doctrine and are preaching it with fervor today.

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What technical assistance can do, and is doing, is clearly indicated in an article which appeared in *The Nation* for August 1—"Hope of Millions," by Ritchie Calder, who writes

out of firsthand experience. The article begins with an allusion to an old Afghan saying: "If you choose to die, go to Kundus." Back of this saying are the exploits of Genghis Khan, who, 850 years ago, destroyed a canal civilization between the Hindu Kush and the Oxus River. With the collapse of the irrigation system, what Mr. Calder calls a permanent garrison of malaria-carrying mosquitoes moved in, so that repeatedly, through the centuries, tribes endeavoring to resettle that area died in the attempt.

At last, in modern times, a team from the World Health Organization went to Kundus, brought malaria under control, and liberated the land from the curse of Genghis Khan. And now the saying is: "If you choose to prosper, go to Kundus." Vast acres for food and cotton have been opened up, and farmers, whose agricultural methods were as ancient as the patriarchs, have been instructed in simple, practical rules of tilling the soil and caring for farm animals.

There is, of course, much more to the story. In hundreds of ways and in hundreds of places, the U.N. is thus engaged in what Mr. Calder calls a "true international enterprise, a genuine copartnership, without strings, without interference. . . . aimed at development not exploitation; . . ."

The results? Writes Mr. Calder: "The dividends are enormous. Millions have already been freed from malaria in the process of showing how millions more can be freed. Hundreds of thousands are the beneficiaries of agricultural pilot schemes which are the proof that multi-millions can likewise be fed. The lamp of literacy is just a glimmer, but it could become an arc-light. People are being given better houses, higher skills, sounder government."

Drawing closer to our own foreign-mission program, let us consider the need for technical assistance in India, where 75-80 per cent of an estimated 360,000,000 people live on the land, forcing a bare existence from tiny plots with techniques and implements unchanged for a thousand years. With an average yearly income of not much above \$50, most of the people of India are appallingly poor. And that poverty explains why Prime Minister Nehru's

five-year plan is weighted heavily toward agricultural reform—to provide hydro-electric power, irrigation, fertilizer, and new techniques.

So the race with communism is on in India, just as it once was in China. Communism won in China. Will it win also in India? The answer may be determined by the attitude of the West. Meanwhile the whole of Asia is looking on.

Barbara Ward, of *The London Economist*, writing in *The New York Times Magazine*, for September 20, says: "The arms bill of the Western world runs today at just under \$100 billions a year. A mere 1 per cent of that effort invested in the Indian plan would increase the effectiveness of India's modernization by 100 per cent and set it far ahead of its Communist competitor [China]. If, as a result of such an outlay, the Western way of life prevails in Asia, who can reckon the amount of dollars and sterling that will then be saved?"

Side by side with this broad humanitarian program should go a revitalized Christian missionary enterprise, the one supplementing and reinforcing the other. The Christian gospel embraces the whole man in all his relationships. Its aim is to bring all men and all things into obedience to Christ, who said, "I came that they may have life, and have it abundantly." So it is concerned with man's total need—body, mind, soul, relationships toward other men. And a missionary program, to be effective in our day, must be concerned with no less.

Surely at Christmastime it will not be difficult for us to think in these terms. For we shall be thinking of the Child of Bethlehem, who grew up to proclaim this gospel of redemption for the whole man. Perhaps we shall hear what the angel said to the shepherds the night he was born: "Be not afraid; for behold, I bring you good news of a great joy which will come to all people; for to you is born this day in the city of David a Savior, who is Christ the Lord."

It was this same Savior who, when he saw the underprivileged peoples of his day, "had compassion for them, because they were harassed and helpless, like sheep without a shepherd."

From Wails of Woe to Hymns of Hope

The amazing ministry of lay preachers in lifting Voodoo-steeped Haitians from black despair to the shining life in Jesus Christ

By PAUL H. CONRAD

ANOTHER warm Haitian day was drawing to a close, and the shadows were lengthening across the campus of our Seminaire Baptiste d'Haiti at Limbe. I was in the cottage of the president, Rev. Harold Heneise, preparing for tomorrow's lecture on stewardship for the conference of lay preachers. Suddenly the twilight calm was assaulted by piercing shrieks and unearthly wails from scores of throats. Having never heard anything to compare with it, I rushed to the door in time to behold a weird procession and to grasp its significance.

A boy had fallen from a frightened pony that morning into the path of a crowded *camion* (autobus), and had been fatally injured, either by the fall or by contact with the conveyance. Now a highly emotional crowd of relatives, neighbors, and friends were accompanying the small truck containing the rude coffin in which reposed the body of the hapless lad, bearing it to the tiny thatched hut which he had called home, just a few feet beyond the seminary chapel.

As this noisy cortege moved by our cottage, the demonstrators increased their vocal display of seemingly uncontrollable grief. In keeping with the deep-rooted customs of the country, to do less might be interpreted by the family as lack of proper sympathy. So they gesticulated wildly as they half-walked, half-ran beside the funeral car, shrieking out their testimony to the belief that death was a hopeless tragedy. Such a crowd could not begin to squeeze into walls of painted mud as the coffin was carried inside the tiny house. So they milled around outside and continued their pagan cries of bleak despair. Ordinarily this wailing might have been heard throughout the night with undulating frenzy, but late in the evening something almost miraculous happened.

Above the tumult there arose the sound of

singing voices—voices of men—obviously men from our own conference, who had slipped into the group, and had begun to sing in their native Creole: "When the roll is called up yonder, I'll be there!" Voices of women, too, women who were probably Christians, but who for reasons of custom felt compelled to be present as a mark of neighborliness, caught up the refrain. Hymn followed hymn as the hours of that dark night multiplied. They grew in volume and spiritual power. As the message of reassurance and hope penetrated the superstitious, fear-ridden hearts, the wailing subsided and soon melted away. A peaceful calm seemed to prevail at last, and what might be truthfully described as a holy hush fell upon the group of demonstrative mourners.

Nothing could have brought home to me more vividly than this dramatic episode the fundamental reason why a hundred lay preachers had come to the seminary for twelve days of intensive study and training. According to C. Stanford Kelly, our general missionary in Haiti, these are among the 465 laymen, members of the 56 established Baptist churches, who have been recruited by the twenty-one ordained pastors and three missionaries who serve also as pastors of one or more of these churches. They have their modest means of livelihood during the week as small farmers, shoemakers, storekeepers, etc. Most of them go to the 475 outstations on Sundays to preach and render what pastoral ministry they are fitted to perform. They do it without compensation, except in the case of a very few who give all their week-end time to it beyond the capacity of lay preachers alone. These better educated men, who have had to give up a job in order to carry on more of a pastoral ministry, receive perhaps fifteen to twenty dollars a month, but the vast majority are still strictly volunteer. Said Mission-

ary Kelly: "These men are the backbone of our work here."

The phenomenal growth of Baptist evangelization in Haiti is due to such splendid leadership as given by Mr. Kelly and his associates—A. Groves Wood, pioneer missionary in that country, Harold K. Heneise, and Zenas Yeghoyan. The work which began some thirty years ago has fairly leaped into power and fruitfulness in the past eight years. From 39 churches with over 10,000 members, there are now 56 churches with 23,557 members. In this same time the 153 outstations established by these mother churches have increased to 475, while the Sunday schools have grown from 28 to 138. This growth would not have been possible had it not been for the enlistment of these consecrated laymen.

It was a memorable privilege to be invited back again for this great training conference for the lay preachers this past summer. My task was to present a course in Christian stewardship and to share in the preaching at the evening sessions. My traveling companion, Gordon H. Schroeder, pastor of the First Baptist Church, Lincoln, Nebr., was invited to present a course in evangelism and to share similarly in the preaching. These days afforded us a rich opportunity for close contacts with these remarkable men, whose only theological training is this summer institute from year to year, and then perhaps for only one season, because of their limited means.

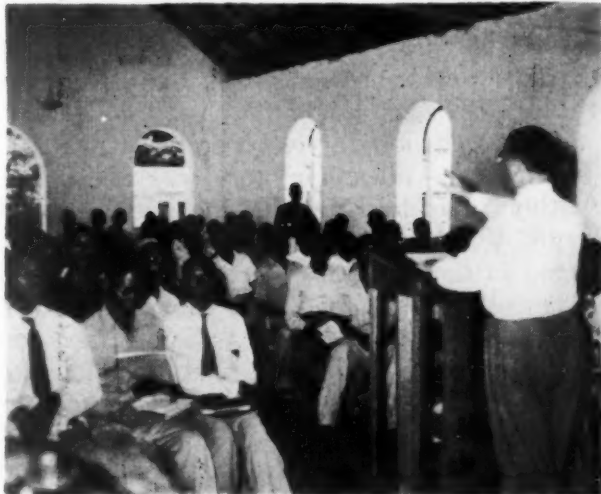
I discovered that doubtless the principal reason for the success of these men was the fact that they had been converted from the very superstitions that are revealed in just such demonstrations as the wailing crowd produced that night around the crude bier of the small boy. In their earlier years, when they were claimed by the Roman Catholic Church as communicants, many of them had been adherents of Voodooism, if not actual participants in its rites. This almost inevitable link between Catholics and Voodooism, or "Vodun," is one of the strangest paradoxes in Haiti. While not willingly encouraging it, yet the priests seem powerless to prevent this dual allegiance. Any demand by the clergy for a clear-cut alignment of loyalties would almost certainly result in a wholesale egress from the Catholic Church to the Voodoo cult, because of the ingrained bondage of so many to fear



Sylla Joseph, of Plaine du Nord, with Paul Conrad (left) and Stanford Kelly (right) at Limbe, Haiti



Marcelin Dantes, of Cap Haitien, was one of large number of preachers who attended Limbe conference



Photographs by Paul H. Conrad

Paul Conrad teaching stewardship to lay preachers who had assembled at our Baptist Seminary at Limbe

and the appeasement of pagan gods. Thus it is an open secret that countless hosts of men who are nominally registered as Christians in the Roman Church are at the same time active participants in ceremonies of human sacrifice and other gruesome practices common to the Voodoo cult.

Here in our conference, for example, was Oliva Pierrot, who fifteen years ago started the now flourishing church at Limonade. Before his wonderful conversion twenty-two years ago, he had lived in a priest's home and served as a choir boy. Included in the teaching he received in that rectory was the warning that the Bible was an evil book and that he must have no part of it. At the age of nineteen he returned to his parental home and to the influence of a father who was deep in superstition. A Voodoo priestess, reputed to be possessed of an evil spirit, lived next door. He and all the family were required to get down on their knees and crawl whenever they passed by her door, in order to appease the evil spirit.

One day this priestess told Oliva that he must go to La Romana in the Dominican Republic; but, before leaving, he must obtain three candles from the Catholic priest. He must burn these before the saints and drink three mouthfuls of holy water. He obeyed this command of the priestess and went. Before his conversion in the new Haitian Baptist Mission in La Romana, he was to drink the dregs of shame and crime as a seducer and murderer. He finally heard the gospel and believed that Christ could save him. He was truly born again, began to preach, after three years returned to Cap Haitien, and became one of the most active laymen in the Baptist church there.

An even more active Voodooist was St. Julien Jean-Gilles. He, too, was an ardent Catholic. He told me that he had attended many Voodoo rites, but had never participated in them. Before his conversion he had twenty-three children by various women. When he accepted Christ as Savior, he soon was married to the one who had been loyal to him in his later years, and three months later he was baptized. Soon his complete transformation was recognized and he was appointed as preacher at Plaine du Nord, an outstation of the Cap Haitien church. Now at sixty-five he quietly pursues his trade as a goldsmith.

"I not only guide people in the Christian ideals of marriage, but sell them the wedding ring, too!" he says. For sixteen years he has had outstanding success in leading people into the kingdom of God.

"Frere Bebes" is the affectionate name by which Robespierre Louis is known to his community and the Christian leaders of Haiti. A mason by trade, he was reared in a Catholic home, but never confirmed, and was converted at the age of thirty. He began to witness immediately and led many others to Christ before he accepted appointment as a lay preacher by the church at Cap Haitien. Among his achievements in this lay ministry was leading to Christ the then alleged criminal, Robert Cox (whose gripping story appears in the current issue of *Home Missions Digest*, under the title "From Prisoner to Preacher," and who was recently appointed by the Haitian Mission to go to La Romana, Dominican Republic, to be associate missionary with Augustin Felix).

Frere Bebes is honored as a builder of churches. As contractor he had a leading part in the construction of three Baptist churches: St. Michel, Marmelade, and Pilate. He preaches as he builds—a workman who needs not to be ashamed.

To talk with these remarkable witnesses of the Living Word is to discover that each one is an unforgettable example of the transforming power of Jesus Christ. I felt thrilled, and yet personally humbled, as I sat under the mango trees or in the simple chapel of the seminary and drew out the personal life story of many of those modestly great souls.

Just one more, of the many, should be told here. The vivid contrast between the fakery of promised healing by the *Bocores* (Voodoo priests), and the healing power of Christ, was discovered as I chatted with Narcisse Lambert of Trou. Out of his twenty-eight years as a Christian he gave me this testimony: "I, too, was a Catholic, but hardly ever attended after my first communion. As a youth, I went to live with my cousin and learn the baker's trade. She was then a recent convert to Christianity. I was deeply impressed by the family devotions each morning, and I came under real conviction, but did not openly accept the Lord until later.

"At the age of eighteen, I became seriously

ill, suffering acute muscular pains. Doctors could do nothing for me. Finally my mother insisted on bringing in a Voodoo priest. This *Bocore* said impressively that somebody had put an evil spell upon me and that the only way to break it would be to put upon some other person a spell that would kill him and thus destroy this power of evil. I knew enough of the Christian gospel to be unwilling to be responsible for the death of another, and so then and there I made the full surrender of my life to the Savior. Almost immediately, as if by a miracle, the pains left me when I was baptized, and there has never been a recurrence of my suffering. I started to preach after that, and within two years was made a deacon in my church."

Our story of the lay preachers conference would not be complete without a word of tribute to the noble Christian women who did such faithful work during the program. Mrs. Mae Kelly, wife of the general missionary, made a strong contribution through her leadership of the music. Some new and beautiful harmony was heard on the campus whenever the men had time for relaxation. Mrs. Ivah Heneise, wife of the president of the seminary, also did some important teaching and much special detail work, assisted efficiently by Mrs. Zenas Yeghoyan.

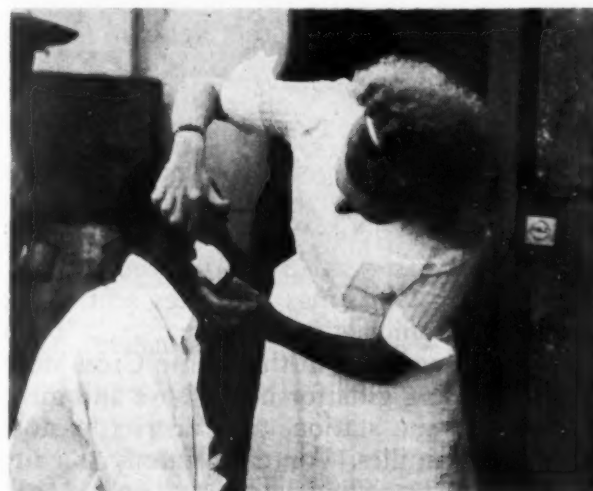
Although not exactly connected with the conference program, the new nurse, Millicent Engel, who had had previous service in South China, had already set up a very busy clinic. She was also a friend in need to a few of the preachers who had minor ailments and treated the shocked father of the dead boy that night while the wake was in progress. She will work in the new hospital, which the mission is now erecting at Limbe.

The Haitian Government, which is interested in establishing hospitals in important centers, has given unqualified approval of this project and assurance that it will be the exclusive hospital serving the Limbe area.

With such unique and devoted leadership as exemplified in these who were at the conference this summer, it is no wonder that God is blessing and multiplying the work of evangelization and of physical and spiritual healing. They are offering for the wails and howls of bleak despair, the new song of Christian assurance—truly "songs in the night."



Gordon Schroeder, who accompanied Dr. Conrad, interviews Narcisse Lambert, one of conference group



Nurse Millicent Engel treats one of the scores of patients who come to our mission clinic at Limbe



Mission staff: Millicent Engel, Harold K. Heneise, Stanford Kelly, Zenas Yeghoyan, A. Groves Wood

God's Greatest Gift

Though Christmas customs vary from land to land, everywhere there is one invariable theme: gratitude for God's Greatest Gift—his Son

By KATHERINE L. READ

CONCERNED with the giving and receiving of gifts at Christmas, many people are prone to overlook the greatest gift of all time: God's gift of his only begotten Son to the world. Christians around the world have different ways of observing Christmas, but to all it is a celebration of gratitude for that "Greatest Gift, the Living Presence whose inward radiance makes bright the darkest day," as Alice Jorgenson, of the Belgian Congo, puts it.

CHRISTMAS IN THE CONGO

"It seemed strange to be preparing for Christmas when the thermometer registered 90° F. in the shade," writes Mrs. Donald Niles. "Our first service was to type and address French Christmas greetings sent to all the Belgian officials in our area. . . . Then came the time spent in the White Cross store room, choosing gifts for house boys and girls, workers on the station, and district pastors and their families. For each family a gaily colored sack was filled—a shirt, a doll, a ball, a little dress, a piece of soap, and a towel. It was several days before the sixty sacks were ready. . . .

"Friday is baby-clinic day. So we went with the doctor and nurses who conduct the clinic. After the usual medical check-up, on this day, because it was Christmas, each mother chose a small shirt or dress from those spread out on the table. What a gay, smiling group waved us good-by! . . . On Sunday morning there was a joyous Christmas service. The Christmas story was read. We sang all the carols, whose words were strange, but whose melodies were inspiring as ever. . . . The heat of Congo had no power to destroy the joy of the advent of Christ."

From Banza Manteke, where Dr. and Mrs. Howard Freas care for the leper colony, we learn that "Christmas spread over three days. Christmas Day itself was, of course, the high

point, with a lovely service in the church in the morning, preceded by a simple one at the hospital and followed in the afternoon by another at the leper colony. The boys' choir sang special anthems at all three services. The evening was given over to the children, who presented by pantomime and Scripture verse the story of the coming of the Christ child. At the close of the dramatization the entire congregation came forward to place their gifts in the manger. The gifts were used to buy new, expensive drugs for our patients in the leper colony. The following day the distribution of gifts took place, made possible by the wonderful White Cross boxes. This was followed by a program of games for all."

The Chester Jumps, writing from Vanga, say: "At Christmas we entertained our teachers, nurses, and workmen with soft drinks and cookies. We showed slides we had taken in Europe and sang Christmas carols. All day long we thought about Tata Kapini's Christmas message. Early that morning he retold the Christmas story, and then said, 'The people in Bethlehem didn't know a new King was born. They were looking for someone who would come, in pomp and splendor, to overthrow the rulers and establish his own kingdom. They were like so many today. We, too, look for earthly power and might, and so fail to see the King who came to serve.'"

CHRISTMAS IN INDIA

Christmas celebration in India has many elements that would seem odd to the Westerner, and yet these carry meaning for the people of India. In Oriya, the language of Orissa, the word for Christmas literally means "Great Day." Many of the Western traditions have been transplanted and adapted to India. Early-morning carolers stroll about with drums and cymbals, singing happily, if not always tunefully. There is much exchanging of gifts, chiefly of fruits and home-made candies.

In Hanamakonda, Christmas and harvest festival services come so close together that church decorations of mango and orange leaves, of coconut palm and colored paper, serve both occasions. Flowers grace the pulpit, but the Westerner would be struck by the fact that the pastor or any other speaker always removes his shoes or sandals when preaching. Most of the worshipers also remove their shoes before coming into the service, and so rows of sandals or shoes may be seen outside the church door.

Many of the offerings or gifts brought to a church service are offerings in kind—rice, corn, eggs, fruit, chickens, etc. After the service these offerings are auctioned off, and sometimes the deacons have difficulty keeping some part of the offering quiet and in its proper place! If, as not infrequently happens, a deacon finds it necessary to retrieve an escaping rooster, no one considers the task humorous.

Some Christian bands walk for miles to Christian villages to carry the Christmas story. There are celebrations for all ages, and everywhere the children receive gifts, perhaps only a bag of candy and a used Christmas card from the White Cross box. The cards are eagerly scanned, and no slightest detail is missed. A colored hair ribbon or a tiny toy brings untold joy.

But, as Rev. and Mrs. Herbert Howson write: "There are things to mar the happiest occasion. It is heart-rending to see the beggars gathered by the score outside the mission bungalow at Balasore for their annual Christmas gift. They come—the lame, the leprous, the blind—all with outstretched hands and empty hearts. If only one could place the love of the Lord Jesus in those hearts as readily as one places the coin in the shaking palm, some of the tragedy would pass."

Hird High School in Narasaravupet put on a Christmas drama one year. The building was small and the stage was the mud floor between the audience and the school children. The closing scene of the drama depicted Mary and Joseph and the Christ child being worshiped by the Wise Men and the shepherds. Angels stood near by, reverently bowing to the baby Jesus. An old man with wrinkled forehead and lined face sat in the audience near the manger. Tears trickled down his cheeks as he reverently bowed to baby Jesus, express-



Rev. and Mrs. Paul D. Clasper, our missionaries at Insein, Burma, proudly wearing new Burma clothes

ing his gratitude for his Lord and Savior. His sincerity was moving. Telugu Christians frequently voice their gratitude to missionaries and to the churches in America who have been the means of making known to India the saving grace of Jesus Christ.

Dr. and Mrs. Alvin Mundhenk in Gauhati, Assam, write: "We think of you in the familiar American setting of snow, Christmas trees, lights, and carols. These will be lacking from our Assamese Christmas, but we shall be sharing with you the same joy and thrill as once again we celebrate the birthday of Jesus."

Christmas begins early in Jorhat, Assam, where by the first week of December children in the leper colony may be heard practicing "Joy to the World." As Dr. Hasselblad says: "If children living in a leper colony can sing that song with cheer, how blessed Christmas may be to others more fortunate!"

CHRISTMAS IN JAPAN

Celebrations of Christmas in Japan have different modes of expression, according to

the areas in which Christians are located. From Rev. and Mrs. Noah Brannen, in the Inland Sea area, come descriptions that show such differences. The first report says: "Early in the Christmas season, at the gate to the missionary's home stood a new 'shrine,' one that was illuminated at night. From child to child the news flew, until a group stood before the crèche commenting on the figures. The young missionaries, who knew only a few Japanese words, joined the children and asked questions to see if any knew the Christmas story. One little girl of twelve, who had attended a Roman Catholic Sunday school, held her playmates spellbound as she told of the coming of the Christ child. How the missionaries longed for fluency in Japanese, so that they might make clear the story of God's love.

"Then came Christmas Eve. At the feet of the Christ child lay a small Christmas stocking filled with fruit, nuts, and candy, and near by was a five-yen coin! Unexpected gifts from unknown worshipers!"

These same missionaries, writing of another Christmas, say: "We look back on Christmas with mixed emotions. It was a busy, joyous Christmas and yet a lonely one. On the *Fukuin Maru* [the gospel ship which tours the Inland Sea] it was Christmas from the fifteenth to the end of December. As we conducted at least one service a day, and sometimes two or three services, the ship took its Christmas program to ten islands and five thousand people.

CHRISTMAS IN BURMA

"The Chinese ancestor worshipers shoot off their firecrackers, the Buddhists light their candles and ring their gongs, but Christians sing," says Russell Brown, of Rangoon, Burma, as he describes Christmas in that land. Christmas carol singers were busy from 6 P.M. on Christmas Eve until 6 A.M. the next morning. They sang in a score of different languages all through Christmas Day and on New Year's Eve as well. A few days later came the Karen New Year, and there were more carols. Mr. Brown rightly says, "It was wonderful to have this singing testimony traveling throughout the city in so many tongues."

Rangoon can be very hot at Christmas, with masses of poinsettia bushes in bloom. Many people have Christmas trees, usually branches from a kind of fir tree that grows there, dec-

orated with gay balloons. Away from the large cities, people also have Christmas trees, not firs, but teak or mango. These trees are hung with very practical gifts—a little basket of eggs, boiled sweet potatoes, a live chicken hanging by its feet, a Karen bag, or a length of material for a new skirt. The important thing is the gift, not the cash value of the article.

Although even here, things which may seem trivial to the Westerner are infinitely precious to the donor. During their first Christmas in Kutkai, Rev. and Mrs. Donald Crider had among their gifts from Kachins a single safety pin, a package of needles, a piece of rope, and a small galvanized pail. To the Kachin Christians these articles were luxuries. They had given of their best. The Paul Claspers tell of their unusual gifts, which included a bunch of bananas picked from the owner's tree, a live chicken in a gaily trimmed basket, fourteen eggs—all in the spirit of Christmas.

"Our Christmas gifts to each other also reflected our new way of life," say the Claspers. "We gave each other a complete Burmese outfit. . . . Whereas sometimes the joy of a gift is in the giving, and sometimes in the receiving, this year, for us, it was in the buying. The outfits were purchased in the Big Bazaar, which means that it was a public event witnessed by scores of happy Burmese, who shouted, '*Gaunde, Gaunde*' ('Very good! Very good!') every time we tried on a new part of the costume. The three events the people of this land seem to enjoy most are when we wear their clothes, when we eat their food, and when we speak their language. The first is easy and fun; the second is sometimes easy and usually fun; the third is a lifetime study and not easy."

An appropriate summary of the spirit of Christmas celebrations on various fields of missionary activity can be voiced in the words of Addison S. Truxton, writing from the Naga Hills of Assam: "In this year of our Lord 1952, Christmas approaches, as ever to bring light and gladness to all men. Yet today the eternal light of the gospel of Jesus Christ shines more brightly than ever into some of the darkest corners of the earth. Although this will be our first Christmas in the Naga Hills, we can testify to the glorious reality of God's Greatest Gift to men."

Our Circles of Concern

Baptist educational institutions are indispensable to the perpetuation of a distinctive historical witness

By WESLEY N. HAINES and MYRA NEWSOM

IN COMPANY with all Americans, we ought to be concerned about higher education; with nearly all Americans, we ought to be concerned about religious education; with the vast majority of Americans, we ought to be concerned about religious education on the level of the Christian faith; with the entire membership of the American Baptist Convention, we ought to be concerned about higher education sponsored by our denomination. These are our ever-widening circles of concern.

WHY EDUCATION?

This is our widest circle of concern.

The rate of educational attainment is fast increasing. If today's teen-agers were living in the days of their grandparents, the average among them would have finished elementary school only. If they were their parents, the average would have completed two years of high school. If they were between twenty-five and twenty-nine years of age, the average would have finished high school and 18 per cent would have completed at least one year of college. (From the 1950 census.) In order to keep up with the times, young people must try to get as much education as possible.

It is estimated that three million American

young people will be enrolled in the nation's institutions of higher learning by 1960. We Baptists must have a good proportion among that number if we are to provide our share of educated citizens in our national life, and if we are to insure an educated professional and lay leadership for our churches and church-extension work. Yet, of the nine major Protestant denominations, we Baptists stand seventh in the proportion of our high-school graduates who go on to higher education.

We need education for constructive living. Ignorance may be bliss in a few areas of life, but ignorance never raised the standard of living; never produced more food; never made progress in medicine; never solved a mechanical or technical problem; never enabled people to live more peacefully.

Education is light. When vision is difficult, the cure is not less light—but more. We need more light, not turning off the switch.

Education is a spiritual force. It is multiplied, not diminished, by sharing.

WHY RELIGIOUS EDUCATION?

Education is the acquiring of habits, skills, knowledge, ideas, ideals. When education is carried on to give the student spiritual values, it is religious education.



Prayer room at Berkeley Baptist Divinity School is quiet place where students go for their devotions



Chapel services at Colby Junior College are held on Mondays and Wednesdays in century-old church



Conference on international relations at Hillsdale College is likely to deal with the great religions



Group of students at Ottawa University spent last summer in missionary work at Cristo, Oriente, Cuba



Preministerial students at Franklin College often serve as student pastors of churches in vicinity

Religious education attempts to prepare the whole person for participation in a world that makes demands on the individual as a physical being, a social being, an intellectual, emotional, and spiritual being. It seeks to provide an integrating philosophy of life.

Religious higher education, historically American, is essential to the maintenance and growth of a democracy. All but one (and that one indirectly) of the nine colleges founded in this country before 1776 and still existing, were church sponsored.

When a young person or a parent is asking about a college, he should ask about religious values, total program, general philosophy—before asking about tuition or scholarships.

Education affects a life. Church people, of all people, ought to be discriminating in education.

WHY CHRISTIAN RELIGIOUS EDUCATION?

The student in a Christian college should learn something of Christian thought, history, ethics. But the Christian aspect of his education lies in the perspective under which each subject is taught and the uses to which the student is guided to put his knowledge. It makes a difference to the world whether the mathematics learned in college is later used to construct a building or to defraud on a tax report.

It is also the college's Christian part to announce unequivocally its aim and philosophy. This is what one of our Baptist colleges proclaims in a published statement: "While the college cannot produce ideal results in every graduate, it does endeavor to provide optimal conditions for personal growth, responsible citizenship, good workmanship, and sound home life that will contribute to a more Christian social order."

Colleges earnestly trying to do that deserve the support of their affiliated churches both in student enrollment and in financial contributions.

WHY BAPTIST CHRISTIAN RELIGIOUS EDUCATION?

To appeal for Baptist higher education is not to revert to sectarianism or proselyting in college. A college composed only of Baptist students and staff, and teaching only a Baptist curriculum—does not exist. If it did,

it would be an unreal proposition, failing to come to grips with the world in which we live.

Baptists have a distinctive historical witness to contribute to larger church groupings and to the cause of education in general. Soul-liberty; the right to think independently; to develop a courageous individuality; to respond to one's own conscience and personal experience of God in Christ; to experiment; to pioneer new paths of thought and action; and to reflect the value of New Testament Christianity—all these freedoms are the continuing concern of Baptists.

Our Baptist educational institutions are islands of educational independence—free from both ecclesiastical and governmental control.

While it is desirable that our leaders of the future have education, it is even more desirable that they have Baptist Christian religious education. Consequently, Baptist-related schools make every effort to provide courses, activities, leaders, and atmosphere that will satisfy this need.

For the good of the churches of tomorrow, for the good of the democratic way of life, those institutions have a high mission to fulfill. Thus, we must preserve and support our Baptist schools and colleges and the freedoms they represent.

WHAT ARE BAPTIST-RELATED SCHOOLS?

What kinds of Baptist-related schools do we have? Why do we have them? What services do they offer? How do they prepare Baptist students for Christian leadership? In short, what are we doing educationally as a denomination?

There are sixty educational institutions related to the American Baptist Convention: colleges and universities, which supply inspiration and guidance beyond the possibilities of strictly secular education; seminaries, which give the academic training, spiritual development, and Christian experiences needed to become a minister or missionary; training schools, which train young women for Christian work, giving them opportunities for Christian character development and experience in the services which they set out to perform; preparatory schools and junior colleges, which correlate Christian education with professional preparation.



In workshop, under expert supervision, students at Keuka College receive training in children's work



At Shaw University the program committee is making plans for Religious Emphasis Week, an annual event



Students at Baptist Missionary Training School do field work in the underprivileged areas of Chicago



A fellowship hour is held each evening as a part of Christian Emphasis Week program at Linfield College

Many Baptists send their children to Baptist schools because they want the children to have an opportunity for developing their abilities and forming their characters under Christian influences. These parents pray and plan that their youth may become trained, able, dedicated, Christian personalities.

WHAT IS OFFERED BY BAPTIST SCHOOLS?

Baptist educational institutions serve as first-class centers of academic instruction—bringing to the educational experience of their students strong emphasis on the Christian interpretation of life. That is why these schools consistently supply our denomination with a large portion of its leadership.

Baptist-related schools carry on the Baptist tradition, insuring Christian liberties and Baptist leaders for the future. These schools are endeavoring to teach and inspire both professional and lay leaders, who are needed for present churches and church schools as



Students arriving for conference on the Christian ministry at the Colgate-Rochester Divinity School

well as for the activities growing out of church-extension work. Baptist schools are trying to send forth good leaders into the community and good citizens, as well as internationally minded individuals who will strive to further world peace.

Baptist schools offer their students a worthy general curriculum; courses in religion; worship services; informal religious programs; a reverential atmosphere; inspiring leaders; Christian experiences, for character development; wholesome companions; an opportunity to participate in religious activities on the campus and in the community.

As a denomination, we are helping to maintain adequate independent Christian colleges where intellectual freedom and spiritual convictions are nurtured. We are striving to strengthen our churches and our denomination by supplying adequate leadership. We are trying to provide trained Christian leaders for the future.



Excellent choir of Sioux Falls College is ready for trip to a neighboring town for an important concert



Friends gather to say "Bon Voyage" to new missionaries, Ted and Beth Livingston, Berkeley graduates

Observations on the Congo Awakening

The noteworthy movement toward Christianity in the Belgian Congo should challenge American Baptists to still greater effort—now

By LEONARD GITTINGS

THE CONGO FIELD of American Baptists is at the present time a very fruitful one. Baptists in the United States have been stirred at the reports of thousands being baptized annually, and I could wish that all of them might have seen what my wife and I witnessed during the great surge of interest in, and response to, the gospel in the years 1948-1950.

Hundreds of carefully prepared candidates were baptized in one day. For example, at a new church center in 1949 we saw 750 new converts pass through the baptismal waters at a single service. We wondered at the time if this were not the largest number of baptisms in a single day since John E. Clough of South India baptized 2,222 at one service, July 3, 1878. When we left the field, although 6,000 had been baptized in the preceding year, there were still 13,000 waiting to be examined for baptism.

This was at the Vanga station alone. Other stations had also been receiving new converts in considerable numbers. And the latest reports from the Congo indicate a continued influx into the churches, with thousands being baptized.

SOLID FOUNDATIONS

In evaluating this movement, let me say at the outset that there is no "formula for revival" that one can safely suggest. Nor is any one individual the responsible factor. There are various antecedents, and this remarkable work is the result of cumulative effort. While the greatest response at Vanga, for example, has been in the last five years, we who have been associated with it are deeply aware of the contribution of earlier missionaries and Congolese leaders who laid solid foundations, and who, under God's blessing, helped to create the spirit of earnestness and responsiveness that now characterizes the Christians of

that field. Men like William Leslie, who founded the Vanga station, Lewis Brown, W. F. Robbins, A. C. Osterholm, Martin Engwall, Elmer Hall, and Chester Jump, working with a fine corps of Congolese workers, have stressed self-support, developed the spirit of evangelism, and laid strong foundations for a system of Christian education which has given the churches an instructed constituency.

In evaluating a revival movement we must not forget also that some peoples are more responsive than others, and that trends of the times and local conditions exert a powerful influence.

CONGO METHODS

Some of the specific methods employed by our Congo stations from Banza Manteke to Moanza are as follows:

1. All new converts are expected to complete a year of preparation and instruction before being baptized and received into full church membership. The instruction, given through special Congolese workers appointed by the churches, covers such subjects as the meaning of their conversion and profession of faith in Christ, the basic Christian doctrines, the contents of the Gospels, practical Christian living, and the responsibilities of church membership.

2. At the end of this year of preparation each convert is subjected to an examination by the missionary and Congolese leaders. Converts not only must have made satisfactory progress during the period of instruction, but must have lived consistent Christian lives, have been regular in their attendance at church services, must have, in most cases, learned to read the Scriptures, and have fulfilled their stewardship obligations by giving of their money and even their time in some practical way, such as helping to erect new church buildings.

LOCAL RESPONSIBILITY

3. New Christians are expected to continue in the tradition that lays upon the churches the responsibility of supporting their own workers, erecting their own buildings, providing for the education of their own young people, and supporting missionary objects in new fields. Some of the churches have even sent offerings for relief work in other lands through our Foreign Society headquarters in New York.

4. The churches are encouraged to take over the discipline of their own members and to insist that Christians maintain their standards of worthy living and of stewardship. Delinquent members are publicly suspended from the privileges of church membership, and, when restored (as most of them are as the result of such discipline), they are received back into the church publicly. Thus church membership is made significant.

5. The churches of each station and region are taught their oneness with other Baptist churches of the Congo field, and led to work in unity with the associations and conventions which meet periodically. They are also taught that they are part of a world fellowship and of what is now called the "Church of Christ in the Congo." Therefore this title appears on their church membership cards.

Thus an attempt is made to save the churches from the petty sectionalism and the ultra-denominationalism which have plagued the churches in America. This larger outlook and spirit has, in my judgment, definitely contributed to the growth of the churches in the Congo. Christians in America, including Baptists, can learn something from these younger churches.

OTHER AWAKENINGS

Let me observe here that another outstanding work of God's Spirit is taking place to the northeast of the Congo, led by the missionaries of the Church of England. They are leading a deep and extensive spiritual awakening.

American Baptists can be proud that their mission history contains a notable record of what might be termed "mass movements." One need only think of such fields as Burma, South India, and Congo to arouse memories of stations like Ongole, Nellore, Bassein, Banza

Manteke, and Vanga, which experienced significant awakenings. Yet a great number of Baptists would hardly know whether these names were those of circus performers or new drugs! We need to know our heritage.

It should be noted, however, that these widespread movements are temporary, and it is important that strong and deep foundations be laid during the period of responsiveness. Local conditions change, waves of great interest level off, churches may reach a certain saturation point. This has been true of revivals at home and on the mission fields. It is therefore of the utmost importance that during the responsive period we consolidate our gains, thoroughly train native leaders, and build under the guidance of the Holy Spirit a structure which will not crumble if a testing time comes, or if missionaries have to vacate a field.

PRESENT OPPORTUNITY

For this task we must have more men, more money, more prayer *now*. I do not belong to those who are announcing prophetically that Africa will be closed to missionary activity in five years, but one cannot help feeling that wherever there is a great movement toward Christ we should do our utmost to conserve the gains for the future.

As American Baptists we are at the present time seeing thousands turning to Christ on all our fields, we are seeing thousands of Christian homes established, and the attitudes of whole villages and districts being influenced. We have played, and are still playing, a significant part in dispelling ignorance, leading men to a new life in Christ, healing the sick, and helping to bring about the great world fellowship of believers which our Savior intended and which he decreed would ultimately come. We have much to encourage us in our past; we have much to challenge us and give us hope for the future. Our missionary outreach is not in vain nor without fruit. But it needs continual strengthening.

GOD has laid upon man the duty of being free, of safeguarding freedom of spirit, no matter how difficult that may be, or how much sacrifice and suffering it may require.

—NICHOLAS BERDYAEV

Servicemen and Missions

Large numbers of American servicemen stationed overseas create both problems and possibilities of vital interest to Christian missions

By JOSEPH H. HEARTBERG

ONE AND A HALF MILLION American servicemen are now overseas. If all these were Christian young men, our foreign-mission program would experience a tremendous advance. On the other hand, if all these were all immoral and sinful, our missionaries would suffer untold embarrassment, and our missionary program would receive the major setback of all times. The truth is somewhere between these two extremes. Whether the balance of power will be on the side of evil or on the side of righteousness, depends on how the Christian church responds to the challenge.

Time was when the missionary to foreign lands left his home and country and became a spiritual pioneer in a faraway land which few of his countrymen had ever seen. The missionary still leaves home and homeland and becomes a spiritual pioneer in a faraway land. But here the parallel ends. Many of his countrymen are now living in the land where he is a missionary. Others have seen military service in that area. Indications are that the procession of American young men into these countries will continue for years to come.

There are large United States military forces in slightly more than half of the ninety-seven countries of the world outside the United States. Half of our Army's one and a half million men are serving abroad. More than half of the Navy's eight hundred thousand men are serving in the Pacific, the Atlantic, the Mediterranean, and the Far East. Their ships make calls and grant liberty in most of the principal non-communist ports of the world. Our Air Force has twelve major bases near the Iron Curtain in Germany; eight in France; twenty-one in England; and seven in North Africa. Other big bases are planned for Greenland, Japan, the Philippines, Saudi Arabia, Okinawa, the Caribbean, and Spain.

Consider that this military situation probably will continue throughout our generation.

The young people serving in these places will be replaced by others who are now growing up in our homes and churches. A continuous procession will be returning from these distant points to our homes. It is likely that this circle highway—from our homes and churches to military service in these faraway lands and back to our homes and churches—will continue to be traveled by millions of youth for decades to come.

These are facts which the Christian church must take into account in planning its missionary program. While the situation is comparatively new, there are sufficient experiences to offer guidance to those who prepare the programs for the future. There are, on the one hand, many examples of spiritual victories which have been achieved because of the cooperation of our servicemen and Christians in other lands. Unfortunately, there are also many illustrations of the evil influence of some of our servicemen, which affect the lives of nationals in these lands and harm the testimony of Christian missionaries. We may learn from these experiences.

Even a very brief visit to Hawaii, Japan, and Korea is sufficient to reveal numberless ways in which the kingdom of God is being advanced through the support our servicemen are giving to Christian causes. Hundreds of thousands of dollars have been given through military channels for the construction and support of orphanages, schools, and churches. Thousands of hours of volunteer labor have been provided. Thousands of dollars' worth of gifts to these projects have been made by individuals directly to the projects themselves. Scores of units overseas have adopted orphaned children into their outfits. They have fed and clothed these youngsters and showered them with gifts. In many instances they have raised sufficient funds to send them to college in the United States. Hundreds of families

have adopted homeless refugee children into their homes. It is, indeed, an encouraging story.

Significant support has been given to missionary projects by Christian chaplains and by Christian individuals and groups in the service. Many offerings have been received in military chapels which have been designated for such projects. Christian young people from the service have assisted the churches and Sunday schools and other religious activities in countless ways. Many young people have dedicated themselves to foreign-mission services after discovering the need for a Christian ministry in distant lands.

Many times religious programs for the nationals of mission lands have been carried on by the military chaplains as a part of their weekly program. They conduct Bible classes in Japan. Many of the Japanese who work in military establishments have the first opportunity of their lives to study the Bible in these classes. In a recent visit to Japan, I met many chaplains who were employing Japanese as servants in their homes. In more than one instance the employee had embraced Christianity while under the influence of this Christian home. In both Japan and Korea it is common practice to use local choirs to lead the music in worship services in the military chapels. Such a practice gives the opportunity for a sharing of the Christian faith between members of two nations, and offers real possibilities in relation to the development of the ecumenical church of Christ.

It would indeed be pleasant if the above picture were the only one to be portrayed in relation to the stay of our servicemen overseas. There is, however, another side of the picture—dark but real. This must also be faced frankly if we are to learn how best to preach the gospel of Christ in the present world situation. Consider this statement by the social welfare commission of the Japan Christian Council:

"Opportunities for servicemen to make wholesome contacts with their Japanese surroundings are extremely limited. In fact, some Japanese and those of other nationalities are efficiently organized to make vice as attractive as possible in military areas, for the sake of profit, no matter what the cost in human degradation. Everyone of the seventy major in-

stallations is surrounded by cabarets, taverns, beerhalls, burlesque theaters and houses of prostitution. It is to these places that unsavory characters loitering outside the camps attempt to entice servicemen."

One who visits Japan and confers with American chaplains has the tragic moral situation seared into his mind and heart. Everywhere there are American men who openly betray their ideals, their families, and their loved ones. The soldier from a Christian home who refuses to engage in sinful practices is frequently ridiculed. Wherever one goes, vice in glamorous garb is inviting the servicemen to enjoy the pleasures of sin for a season. The resulting confusion and tragedy is difficult to describe. This is not a pretty picture, but it is one with which both the chaplain and the Christian missionary in Japan must cope.

Of course there are Christians—both American and Japanese—who in spite of these powerful temptations lead clean lives and are altogether dedicated to the task of bringing the redeeming power of Christ into this situation. This is being done in a nation where the culture for centuries has favored the prostitution of women. It is being done nobly by many Japanese Christians. There is an attempt to provide on a large scale avenues of wholesome association for those servicemen who are innocent of any evil intentions, thus rescuing them from the temptations which are now so guilefully presented on every hand. A program to organize the churches and communities in a great struggle to wipe out the immorality which threatens the moral welfare of the Japanese, as well as of our servicemen, is being projected. The help of American Christians is being requested in this struggle, and we have an opportunity to assist in what may be a crucial project for Christian missions in Japan.

This, then, is the picture. What shall we Christians do about it?

First, let us offer to our young people now growing up such a sound program of Christian education that their Christian foundations will stand the test of experiences they will face overseas. It is to be desired that Christian educators think through the kind of program which will successfully accomplish this task. Unfortunately, in many instances the training of young people has not been sufficient to help

them withstand the temptations that come in military service. An effective program of Christian education would include instruction as to what to expect in military service, both temptations and religious opportunities. It would offer information concerning the missionary program, so that when the serviceman reaches the field he will have information that will help him to fit into the situation he finds.

Second, let us do some pioneer thinking about a program which will utilize to the maximum the cooperative efforts of chaplains and missionaries in areas where they work side by side.

In the major denominations there are now those who concern themselves with the ministry to servicemen, as there are those concerned with foreign missions. The pooling of the resources of both these groups in an attempt to meet the missionary opportunity now existing, and to plan for the missionary program of the future, would probably result in a Christian ministry hitherto impossible.

Those who thus think of the implications of this present situation for the program of the Christian church will seek the answers to such questions as the following:

How can we help our young people prepare, so that their contribution to the missionary program while overseas will be most beneficial to the total program?

What can we do to help our young people gain the maximum amount of benefit from their experiences with missionaries and Christian nationals while in the service?

How can we help chaplains, Christian nationals, and missionaries to work together, so that each group may gain the strength and the vision which spring from cooperative effort?

What can we do to counteract the influence of the immoral and sinful practices of some of our servicemen overseas?

The present military situation has thrust unceremoniously into the lap of the Christian church new problems and opportunities which we have discussed here. God will give to those dedicated to the task of winning the world for Christ the necessary vision to meet the challenge victoriously. Let us pray that God may guide us to the greatest spiritual victories that can be wrought out of the situation which is so fraught with possibilities for the future.



Joseph H. Heartberg and Chaplain (Maj.) Frederick G. Nichols at Tripler Army Hospital, Oahu, Hawaii



Mr. Heartberg greets Corporal John S. Vargo, American Baptist (Ohio), chaplain's assistant in Korea



U. S. Army Photographs

Chaplain (Major) W. A. Norton, American Baptist, at Camp Nara, with Ikarugayen Orphanage children

Missions from My Pulpit

No. 9 in a Series

*In the gospel, missions is not peripheral, but central;
the Christian life is ever incomplete until it is shared*

By ROBERT G. MIDDLETON



IT IS IMPOSSIBLE to preach the gospel and fail to proclaim the missionary enterprise. The two go together; they are inseparable parts of a single gospel. The Jesus who said, "I am come that they might have life . . ." is the same Jesus who said, "Go ye into all the world. . . ." It is a form of delusion to think that we can receive fully the gift of life without obeying the command to witness.

Until people have been brought to support missions, the preaching of the gospel is only partly successful. For missions is not an optional part of the Christian faith, something which a Christian can support or not, just as he chooses. Such a view rests upon a serious misunderstanding of the meaning of the Christian life. For, by its very nature the faith of a Christian is a shared faith.

It is not hard, I think, to show that this is so. The test of Christian preaching is the creation of new men in Christ. To be "in Christ" it is necessary that we demonstrate something of the mind of Christ in our approach to life and its responsibilities. This demands a great many things of the Christian, among which is surely a compassionate and concerned spirit for all men. The inclusive character of this concern must be seen. No limits can be set; no boundaries can be staked off. The unmistakable note of universalism in the gospel must be echoed in every Christian's life. Such considerations as these lead inevitably to the place where missions is acknowledged to be an indispensable part of the gospel. If the preaching from our pulpits leads men and women to a sense of this central place of the missionary enterprise, it will have given missions the strongest possible undergirding.

Every minister who endeavors to lead his people to wholehearted support of missions faces this question: How can the task best be done? There is, of course, no one method to be used to the exclusion of all others. Special sermons, missionary speakers, literature of all kinds, motion pictures, dramas—all these and other should be used. In some of these methods—"specials," in particular—there is, however, a lurking danger. It is too easy to see a special emphasis as lending encouragement to the idea that missions is something which you can either support or neglect as you wish. Missions becomes, so to speak, an "extra" in the Christian life. If you happen to believe in it, well and good; and if you do not believe in it, nothing vital has been lost from your Christian experience. Our presentation of missions faces no more serious obstacle than just this assumption—that missions is not central but peripheral.

Doubtless the most effective method over a long period of time is bringing to people a sense that the Christian life is incomplete until it is shared.

If, for example, the minister is preaching about Paul's conversion, it is perfectly proper for him to point out that one result of that experience was Paul's answer to a missionary call. Or, if he is preaching about Andrew's discovery of Christ, let him emphasize that Andrew's first response was a desire to find his brother and share with him the joy of the new discovery. Let every opportunity be taken to show that a desire to share the Good News is always a result of being a Christian believer. Thus missions will soon cease to appear as

something on the periphery of the Christian life; it will be seen to be at its center.

The present is a magnificent time for preaching missions. Perhaps the importance of the missionary movement never stood out so clearly as it does in these days. When he comes to a discussion of our Christian witness in the uttermost parts of the earth, the minister does not need to feel either hesitant or apologetic. He knows that he is dealing with something central and basic. This conviction is based upon a fresh realization, the product of the harsh experiences of our era, that the world's deepest need is Christ.

Throughout the world men have a variety of needs. They need education, better health, food, better methods in agriculture and industry. Some of these needs the missionary movement will endeavor to supply. But the heart and center of missionary dynamic is the conviction that more than anything else men need Jesus Christ.

There is a growing realization that the problems we confront will not yield to superficial solution. If the somber events of our time have done nothing else, they have revealed the pitiful weakness of some of the ideas and movements in which modern man has trusted. We have been brought face to face with the fact that progress is not automatic. We know that world peace is not to be achieved overnight. We realize that science and education alone will not solve the basic problem, which is man's self-centeredness. This condition touches all men, and our only hope is to bring to all the reality of a new man in Christ. This is essentially what the missionary movement seeks to do. And so, as we face the need of men for Christ, we discover that missions is not dealing with something remote from our pressing concerns; it is dealing realistically with the fundamental problem of our human situation.

The preaching of missions takes on new emphasis today, not only because missions deals with the problem of man's self-centeredness, but also because missions creates a world community. Here surely is a problem about which hosts of church members are greatly concerned. In a world torn asunder by strife and conflict, men and women anxiously look for some basis of community among the people of the world. Where can it be found? It cannot

be merely national, for nationalism is part of the problem, not the answer. It cannot be racial, for any such division would magnify our problem. The need is for a spiritual community bound in loyalty to something—or, better put, to Someone—who transcends the accidental divisions of race and nation. The missionary movement offers such a focus of loyalty in Jesus Christ and in the fellowship called into being through faith in him.

The preaching of missions today must seek to expand the horizons of Christians in such fashion that they will have a vivid sense of being part of this emerging world fellowship. The tragedy is that the world of so many Christians is so small. They are like Nathaniel Hawthorne, who wrote during the Civil War to his friend Bridge: "If compelled to choose, I go for the North. New England is quite as large a lump of earth as my heart can take in." The problem of many Christians is that the "lump of earth" they take in is so small. By every means at the disposal of the preacher, he must seek to bring a sense of the reality of the world Christian fellowship to his people. This fellowship is, as William Temple said, "the great new fact of our time."

But this fellowship is a by-product. It was not built by men who were primarily concerned about world peace. It is the product of men who went out to share with others the Good News of what God had done for them in Christ. The world fellowship which has come into being is the creation of a spiritual dynamic. This fact must, I believe, be kept central. If we concentrate our primary concern on peace or any other worthy aim short of Christ, we shall soon lose our dynamic.

It is possible to make a very strong case today for the support of the missionary movement. We must, therefore, be on our guard lest we think that the making of a strong case will do the job. It will not. For missions is not a requirement; it is a response. A Christian supports the missionary movement because of what God in Christ has done for him. He is not persuaded by logic to support missions; he is moved to do so by love. Let preaching lead men to an experience of God's redeeming love in Christ, and men, in response to God's love, will see that the gospel is taken everywhere, until the earth is filled with the knowledge of the Lord, as the waters cover the sea.

Among the Current Books

SOCIAL RESPONSIBILITIES OF THE BUSINESSMAN. By Howard R. Brown. Harper & Brothers. \$3.50.

THIS is Volume 3 in the series on the ethics and economics of society, produced by a study committee of the National Council of Churches. The book is written primarily for the businessman who wants to know what his definite responsibility is to his fellow citizens. The decisions and actions of prominent business executives have a bearing, directly or indirectly, on the health, happiness, and home life of millions of people. It is, therefore, imperative that their business transactions be governed by ethical and Christian standards. The author offers no dogmatic answer, but by keen analysis of the problem, and with practical suggestions and workable proposals, he encourages the executive to recognize his social obligations to others. A sane and sympathetic attitude toward capital and labor characterizes the study. F. Ernest Johnson closes the book with an exhaustive bibliography and a provocative chapter on "The Ethical Implication of the Study."

MOMENTS OF WORSHIP. By Mary Beth Fulton. The Judson Press. \$2.00.

MISS FULTON is special representative of The Ministers and Missionaries Benefit Board of the American Baptist Convention. She has had wide experience in conducting worship and devotional services, particularly at house parties, conventions, and assemblies for women. Trained as a church musician, and serving as minister's assistant and director of music in previous years, she has a rich background for doing this sort of thing. She has put together in this book, whose subtitle is "Resources for Personal and Group Worship," a number of worship services. The volume is divided into five parts. Part I, called "Worshipping Together," contains

six worship services attuned to the thought of worship. Part II is built around the Lord's Prayer. Part III, called "Entering into His Courts With Praise," consists of three worship services: "Music in the Bible," "Singers and Their Songs," and "A Symphony in Psalm." Part IV includes a program for a campfire, the development of the Christian flag, a lakeside service, and an international flag service. Part V is called "Facing the Sunset." It is a worship service concerned with retired ministers and missionaries. The book will be very suggestive for the person who is responsible constantly for worship services.

NEW LIGHT FROM OLD LAMPS. By Roy L. Smith. Abingdon-Cokesbury Press. \$1.75.

APPROXIMATELY a quarter of a century ago, Halford E. Luccock published two books: *Preaching Values in New Translations of the New Testament* (1928), and *Preaching Values in the Old Testament in the Modern Translations* (1933), which were avidly read by ministers seeking inspiration for sermons. Now Roy L. Smith has published this book, which seeks to give preaching insights from the Bible, highlighting its relevance to our twentieth-century world, and giving new insights that come from the Revised Standard Version. The Introduction is by Luther A. Weigle, who was chairman of the committee that made this new translation. The book consists of more than two hundred one-page essays headed by a theme and a Scripture reference. The Scripture passages are in both the Revised Standard Version and the King James Version. Old and familiar passages here take on new meaning. Ministers will find many "starters" for sermons. In his exposition, the author, of course, reflects his own point of view. Many readers will not agree with this point of view, but they can take his suggestion and develop their own thought. It is the kind of book that starts people thinking. Some of the

interesting page headings are: "The High Cost of Cheap Living," "Bargain Counter Penitence," "You Can Not Jail an Idea," "Burned by Our Own Fires," "Short-Term Living," "Soul Erosion," and "Poisoned Minds."

PREACHING ON CONTROVERSIAL ISSUES. By Harold A. Bosley. Harper & Brothers. \$3.00.

THE NAME of this book describes its contents. The author, who is the successor of Ernest Fremont Tittle in the First Methodist Church, Evanston, Ill., is interested in maintaining a free pulpit in a free society. After an introductory chapter on how to preach on controversial issues, there are four sermons under the general heading "A Faith for Revolutionary Times." Then follow sermons on science and religion, several on war and peace, church opposition to universal military training, freedom of religion, the drinking of alcoholic beverages, the question about an ambassador at the Vatican, Christianity and economics, and the morality of public leadership. The last three chapters deal with the general subject "The Christian Faith Challenges Communism." Harold Bosley brings to his free pulpit a good mind and a deeply Christian spirit. The reader of this book may not agree with his position in every respect, but he will admire his outspoken courage. Furthermore, a great deal of research has gone into these chapters, and any minister who is interested in any of the issues discussed will find here good background material.

GOD'S ORDER: THE EPHESIAN LETTER AND THIS PRESENT TIME. By John A. Mackay. The Macmillan Company. \$3.00.

THIS BOOK contains the substance of the Croall Lectures given by the president of Princeton Theological Seminary in the University of Edinburgh in January,

1948. It is not a commentary on Ephesians in the ordinary, traditional sense. It is more an interpretation of the core and central doctrines of the epistle, together with their bearing on the human situation today. Assuming that "the Bible is to be read with the same spirit with which it was written," the author asserts that Christian doctrine, Christian experience, and Christian ethics are inseparably related. The book is conservative in its approach. The author asserts categorically that the author of Ephesians is Paul, and implies that Ernst Percy's massive work, *Die Probleme der Kolosser-und Epheserbriefe* (Lund, 1946), settles the question. This reviewer notes that in a little volume called *Paul*, just published by the Westminster Press, the first part of which was written by Martin Dibelius, Dibelius takes the position that Colossians is one of Paul's writings, but that Ephesians is an imitation of Colossians and therefore must be eliminated from the various sources of information about Paul's thought. The latter part of the book deals with the practical application of the epistle in social action. The book is interesting because of its clarity and conciseness.

THE GREAT TRADITION OF THE AMERICAN CHURCHES. By Winthrop S. Hudson. Harper & Brothers. \$3.75.

HERE is a powerful justification for separation of church and state, based entirely on the highest interests of the churches. The author does not concern himself with historical reasons, or with interpretations of the Federal Constitution. His major contention is well stated in his introductory words: "As the vigor and vitality of the churches decline, the pressure to call upon the state for help becomes almost irresistible—the more so because it is no longer possible to distinguish clearly between the gods of society and the God of the church." The reader will immediately discern that this arresting book is designed to show that the church is a purely voluntary institution and that its success is absolutely conditioned by this fact. This explains why Lyman

Beecher came to understand that disestablishment was the best thing that ever happened in Connecticut, and why Latourette declared the nineteenth was the best of all centuries for Christianity. In a masterly discussion the author points out the menace of the New Theology in its departures from the essential character of Christianity, and indicates the true path to renewal of the church's power. Indeed, his central argument "involves certain uncomfortable conclusions concerning the necessity for a thoroughgoing reconstruction of contemporary church life." Among these conclusions is "the importance of preserving the voluntary nature and responsibility of the churches and of their need to be something more than indiscriminate companies of believers in anything and nothing. . . ."

A HISTORY OF CHRISTIANITY. By Kenneth Scott Latourette. Harper & Brothers. \$9.50.

ANYONE who has had the fortitude to tackle a multivolume history of any kind, including Dr. Latourette's own seven-volume *A History of the Expansion of Christianity*, will be happy to know of the publication of a standard, comprehensive history of Christianity in one volume. This, however, is not to say that this history is a small, easy-to-read book. On the contrary, it is a large book, containing more than fifteen hundred closely printed pages, and the detailed narrative is by no means easy reading. Moreover, the author wants it understood that this volume is not a condensation of his seven-volume opus, which dealt principally with the expansion of Christianity. The present volume, he says, is meant to be "a well-rounded summary of the entire history of Christianity in all its phases and in its setting in the human scene." And that is exactly what the volume is. Dr. Latourette has accomplished his aim—of looking at Christianity in its many aspects and relationships, and of placing it, as it rightly belongs, in a global setting. He tells the story objectively, avoids broad generalizations, lets the facts speak for themselves, but never once loses sight of

the one great fact that in writing the history of Christianity he is dealing with "the most widespread of all religious faiths," and that, "measured by its effects, Christianity has become the most potent single force in the life of mankind." Though he is a Baptist, Dr. Latourette does not write as a Baptist, or even as a Protestant, but as a church historian whose mind comprehends the entire world and whose sympathies encompass mankind.

THE CHRISTIAN APPROACH TO CULTURE. By Emile Caillet. Abingdon-Cokesbury Press. \$3.75.

THE AUTHOR has been Stuart professor of Christian philosophy at Princeton Theological Seminary since 1947. The theory of this book is that the progress of Christianity's relationship to the culture of the world was interrupted by an ontological deviation which came through the influence of Platonism, but gained its great momentum in the thirteenth century, when Thomas Aquinas directed at Augustine the same kind of objections which Aristotle made to Plato. So for a time the Christian world was ruled by neo-Platonism and not Christianity. Hardly had Thomas Aquinas been summoned from the earthly scene than the great breakdown came to pass. Galileo came, and Newton, paving the way for the scientific views of relativity and quantum. But Christianity did not inject itself into the change in scientific culture. So culture became increasingly secularized. Emmanuel Kant emphasized Christianity as ethics, but Christianity is more than ethics; it is a person to person relationship to the one true God. The way out of modern frustration, "our Western World without radiance" and "an Eastern World with a false radiance," is by restoring a perspective true to the genius of the Christian religion. Needed is a new emphasis upon the greatness of a God, whose "power is the worship he inspires." God is Spiritual Power, not the Absolute of a dead philosophy. God is Person. The personality which exists in us is but a most inadequate image of the personality in God.

Partners IN THE BAPTIST WORLD MISSION



Formula for Christian Living

I RECENTLY heard that the Christian life may be reduced to the following simple formula—F plus O equals S. Faith in Jesus Christ as Lord, plus obedience to his known will, equals the experience of salvation, which, like education, is an ongoing experience. The prize of the high calling of God in Christ Jesus is that some day "we

shall be like him; for we shall see him as he is."

While many people today find little or no meaning in life, or in the world about them, this is not so with those in whom "God's salvation has set in." They have a sense of mission. They want to share their experience with their circle of acquaintances. They want to send it out over the world through their prayers and gifts, because they want to have some part in that consummation when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

Roy I. Madsen

Director, Metropolitan Board of Promotion

American Baptists on the Air

By EMILY JOHNSON

THE RADIO-TELEVISION program of American Baptists began to mushroom with the appointment of Roy I. Madsen, as director, last May. The department of radio and television is organized within the division of communications of the American Baptist Convention, of which R. Dean Goodwin is director.

Mr. Madsen, one of the creators of the Baptist Laymen's Hour, which has been on the air for seven years, is a member of the radio-television committee of Religion in American Life, the program committee of the Broadcasting and Films Commission, the National Religious Publicity Council, and the executive committee of the National Council of American Baptist

Men. Within recent months Mr. Madsen has served on the faculty of two Broadcasting and Films Commission radio-television workshops.

Convention Coverage

One of the first major projects of the department of radio and television was the recording of Denver convention meetings. This was done through the Rocky Mountain Radio Council. Seventy-six half-hour tapes of the major addresses and discussion meetings were made.¹ Hundreds of rolls of

¹These may be secured by churches or individuals from the Department of Radio and Television, 152 Madison Ave., New York 16, N. Y., at a cost of \$5.50 per half hour. A list of programs will be sent upon request.

these tape recordings of individual programs have been shipped all over the country. A wisely planned purchase of tape made it possible to provide these for a limited time at a cost below the usual retail cost of the tape without recording!

A total of forty-five persons, exclusive of those appearing on the Laymen's Hour, were featured on radio and television during the convention, all on free time which would have cost \$26,400 had it been purchased.

Two coast-to-coast programs originated in Denver. The first a 15-minute broadcast over the National Broadcasting hook-up, and the second a 30-minute broadcast over the Columbia system.

In cooperation with the department of evangelism of The American Baptist Home Mission Society, a 45-minute microgroove long-playing record of Charles Templeton's Sunday evening address was made.²

For the first time a documentary of the convention was made. This is a 53-minute condensation of 36 hours of recording which was prepared by Mr. Madsen and Ralph M. Johnson, general director of the Council on Missionary Cooperation.³

Radio Center at Green Lake

It was possible to make the multiple copies of the recordings made at the convention because of the excellent equipment which is available at our radio center at Green Lake. Edward Willingham, Jr., of Washington, D. C., a student staff worker at Green Lake, is the engineer in charge of operating the equipment at the center.

Mr. Madsen spent July, August, and the first week of September at Green Lake directing the center there. During the two summer months, 1,198 visitors went through the center. Thus it served as a

²This may be secured from the New York office, at a cost of \$2.75.

³Presented in an attractive specially designed jacket, these may be secured from the Department of Radio and Television for \$3.50.

valuable educational project in addition to the technical work done.

Radio-Television Institute

During August a 6-day radio-television institute was conducted. Featured on the faculty were Ben Wilbur, director of radio broadcasting of the Broadcasting and Films Commission, and Al Crews, director of television for the commission.

Pastors who attended the ministers and evangelism conference in August were given special instructions in the use of radio and television for declaring their message. Marilyn Kaemmerle, director of religious programs for the National Broadcasting Company, was a special lecturer for two days of the conference with ministers.

Television for Green Lake

Through cooperation with General Precision Laboratories, of Pleasantville, N. Y., a television camera chain was available at the Green Lake center during a part of the summer. This enabled many delegates to the conferences to handle the camera and learn some of the secrets of television operation. It is hoped that television will be available at Green Lake next summer. A \$12,000 micro-wave transmitter has been offered for a very small amount of money, if arrangements can be made with a local television station to release the broadcast, and if the loan or gift of a television camera can be arranged. This latter seems to be the major obstacle.

Special-Events Broadcasts

The department of radio and television has scheduled several special-events broadcasts, featuring some of our outstanding radio-television personalities, among them Ed Parsons, Dorothy Stevens, Ruth Keyser, and Lincoln Wadsworth. Most of these broadcasts have been part of regular commercial programs, thus assuring us excellent coverage.

During recent months the department has been instrumental in arranging for two American Baptist Convention programs on the "Let There Be Light" series. This program, a Broadcasting and Films

Commission production, is heard regularly over 250 stations. The first of these features emphasized the church-extension effort, and the second the nursery series of publications, made available through the Board of Education and Publication.

The department sponsored the "Frontiers of Faith" television program, which originated at the Madison Avenue Baptist Church in New York, with Ralph Walker, the pastor, as the featured speaker.

'Secret Place' Program

Presently in the experimental state is a 5-minute, 5-day a week devotional program to be based on *The Secret Place*. It is hoped that this program may be available for release by April, 1954.

Laymen's Hour

The major emphasis of the department for the next twelve months will be the promotion and development of our American Baptist radio program, the Laymen's Hour. The goal is 150 stations by May 1, 1954, and 400 stations around the world by May, 1955.

Worldwide Cooperation

The department not only has acted in radio and television pro-

gramming of our denomination, and cooperated with other Protestant groups, but has carried on correspondence with two different Baptist organizations in Australia which have written for counsel. There is a possibility that the Laymen's Hour will soon be aired over a Jamaica station, in behalf of the Baptist churches of that area of the world.

With the coming of Mr. Madsen to full leadership of our radio and television work, we have for the first time adequate representation in the day-by-day work of the Broadcasting and Films Commission. American Baptists are urged to watch for special announcements of both radio and television broadcasts which will appear from time to time in our various media.

Part of Mr. Madsen's time will be given to meetings with pastors, with a view to training them in the effective use of these means of reaching more persons with the message the church has to give. Groups of pastors who want this sort of help are invited to write the Department of Radio-Television, 152 Madison Ave., New York 16, N. Y.

American Baptists have a great story to tell! Radio and television are God-given miracles to help us tell it well!



Laymen's Hour singers, James Burt, director (front row, left). Ruth Flatley, pianist; Oliver Scanse, organist; Frank M. Kepner, speaker

Women Over the Seas

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

'Everywhere, Everywhere, Christmas Tonight'

By GERTRUDE ONDERDONK

This Christmas travelogue is in the form of a television program. It is suggested that the stage be made to represent a large television screen, making a frame-like structure of heavy cardboard, the lower edge being sufficiently low to reveal kneeling figures. To give the atmosphere of Christmas, a replica of a setting from Rangoon, Burma, might be used—poinsettias, Christmas greens, a tree trimmed with balloons, and beneath it such gifts as eggs, fruit, coconuts, or other food, which might later, as in Rangoon, be given to local persons needing additions to their Christmas meal. Each missionary should be impersonated by a different person. Pen sketches may be secured at 3 cents each from the Woman's American Baptist Foreign Mission Society, 152 Madison Ave., New York 16, N.Y.

ANNOUNCER: Good evening! This is your round-the-world reporter, who tonight, through the magic of television, is privileged to take you to several remote corners of the world where the birth of Christ is being celebrated. We in the United States take Christmas very much for granted—it is part of our tradition—but the countries we shall visit are traditionally non-Christian.

Only through the establishment of Christian missions in these lands has the story of the Christ child reached their people. To them it is indeed "a new song." It is in awe and wonder that they hear the story and its promise of redemption. Baptist missionaries are standing by now in Bengal-Orissa, Burma, Japan, and the Philippines to share with you their Christmas experiences. Truly it can be said, in the words of Phillips Brooks, "Everywhere, everywhere, Christmas tonight!" [Reads the first two stanzas of the poem which may be found in Christ and the Fine Arts, by Maus.]

Now for our first visit, we switch to Station ABM in Orissa, and Lilian Brueckmann in Hatigarh.

[As Miss B. appears, a children's choir offstage, singing "Joy to the World" may substitute for the record mentioned below.]

¹ See *These My Brethren*, story of American Baptist leprosy work. 50 cents.

MISS BRUECKMANN: Merry Christmas, everyone! The voices you have just heard were those of a group of children in the leper colony over in Jorhat, Assam.¹ Mrs. Hasselblad sent me the recording, and I wish to read a paragraph from the letter that accompanied it. [She reads]: "I am sending you a recording of the voices of a group of children in the leper colony, singing as I have heard them:

*Joy to the world! the Lord is come:
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing.*

If children in a leper colony can sing that song with cheer, how blessed Christmas may be for others more fortunate! Would that the eternal message of Christmas, God's exceeding love given to mankind, could inspire the fortunate of the world to share with those who have so little!"

Christmas is a joyous and meaningful time here in Hatigarh. In preparation we made flannelgraphs for worship centers, sorted gramophone records, prepared stories and other parts of programs for various services. We made cakes and cookies and distributed White Cross clothing.

Christmas began for us last Sunday, when the Santal children came to the mission, in all stages of dress

and undress, of cleanliness and otherwise. Parul, our Bible woman, told the Christmas story as the children sat cross-legged on the veranda floor. After singing hymns and having prayers, each child was given a cornucopia of sweets and a Christmas card. We held a worship service out at the leper colony here at Hatigarh, distributing clothing, saris to the girls and dhotis to the boys. The girls from the boarding school were at my home Monday evening for their Christmas program, and almost every evening neighbors have come in for prayers, Bible reading, and storytelling.

There has been much quiet sharing, much that must have been like that first Christmas, much that will never be forgotten! All of you who have had any part in missions, or in providing White Cross supplies, would be thrilled to see the results of your giving. We thank you for these and other remembrances and for the prayers we know you have offered in our behalf. May God richly bless you in all the days of your years.

[The picture "fades" and Announcer returns.]

ANNOUNCER: Now, I believe, Lucy Bonney is awaiting you in a little village in the Kachin Hills. And so, to Burma!

MISS BONNEY: This is Lucy Bonney speaking from Kajihutu, a village away up in the hills of northern Burma. It took three days of walking to get here from the station at Sumprabum,² but we were glad to come because the Christians here invited us for a very special Christmas celebration. They are to dedicate their little church building, for which materials and labor were provided by the people themselves.

There is a feeling of joy and of hope, for this small group has never before had so many Christian friends from outside to worship

² See *Foreign Mission Story* for map locating stations. 50 cents.

with them. Those who came with me are the headmaster from the Sumprabum school, an evangelist, and three school boys who were glad to earn a little money serving as porters, carrying equipment and food needed for the journey. There is also an ordained pastor, who came over from another area in the Triangle, original home of the Kachins. Wild banana trees and flowers decorate the church.

People who gathered first outside the building followed the pastor up the short bamboo ladder, which serves as steps, and took their places inside. There are a few benches and chairs for the elders, but the members of the congregation are sitting on the floor. See how attentively they listen while the dignified young pastor leads the service and asks God to bless this building. He has just asked them to sing "The Church's One Foundation." Many participate in the prayers, and you can see by the light in their faces that a new day is dawning in the village of Kajihutu—a light which will shine, like the Star of Bethlehem, far out into all the surrounding countryside.

ANNOUNCER: We are, indeed, traveling upon the wings of sound and light tonight. In a matter of seconds now you will be transported across the wide Pacific to Baptist mission stations in Japan. Missionaries of the WABFMS are waiting for our signal. So let us go to Station WABFMS—Himeji, Japan, and Luella McLellan.

MISS McLELLAN: *Kurusu-masu ome-dito gozai-masu.* That was Japanese for "Merry Christmas." I would like to introduce the thirty Kobe school boys and two of their professors who have crowded into my little pre-fab living room for the first Christmas party of the season. All furniture has been removed, with the exception of the small portable organ which I have to pump frantically while they sing lustily the lovely Christmas carols. As they sit on the floor in the candle-lit room, listening attentively, I endeavor to present the meaning of Christmas.

I am reminded of a baptismal service I attended on Christmas Day, when five young people were baptized in an out-door baptistery

in Yokohama, although it was bleak and cold. I spent last Christmas in Sendai, where the winters are like the Canadian winters at home. Ten of us, all the single women of the mission, were gathered there. An experience I shall long remember was that of being awakened at three on Christmas morning by the beautiful strains of "Silent Night" floating through the frosty air. It was the Japanese carolers, a group of almost one hundred voices, and in the stillness of the night they sounded like a magnificent angel choir. I can still hear them.

[As she stands in a listening attitude, "Silent Night" is heard—either a concealed choir or phonograph record. As the strains die away, Luella McLellan "fades" from the "screen" and the Announcer's voice is heard.]

ANNOUNCER: Before we leave Japan we want to take you to one place which had its very first Christmas in 1952. We shall call in Vida Post to tell us about the first Christmas in the village of Moniwa, near Sendai.

MISS POST: My Service Bible Class of fourteen women in Sendai, with the help of some of the village women and two men, put up a Christmas tree and decorations in the town hall. In the early afternoon the children streamed in until the hall was full. We had a projector to show Christmas filmstrips, a flannelgraph to tell the Christmas

story, and songs and Bible readings to complete the Christmas message. Forty-five Bibles from the American Bible Society were presented to the forty-five primary school teachers of the village by the Christian village assemblyman. Later the mayor sent a letter of thanks for the Word of Life, and the signature of each teacher. Following up this beginning, when spring comes we can go over the mountain roads again and gather blossoms from the seed sown in the little town of Moniwa.

ANNOUNCER: Our interesting journey must include a brief visit to those beautiful Pacific Isles known as "The Pearl of the Orient." And so, to Station WABFMS in Iloilo, Philippines, and Mildred Proctor.

MISS PROCTOR: Greetings, friends at home. You can imagine what this land was like when Flora Ernst and I arrived on December 11, the day after a big typhoon and flood! In spite of the destruction all about them, the people's reception was very sincere.

Christmas was soon upon us, and I helped with a dozen-and-one odd jobs that needed a pair of hands. Christmas on a university campus with a student group of over two thousand can be a busy place with rehearsals for carols, special programs, dramatics, and the usual church activities. At the White Gift service fourteen were baptized.

During Christmas holidays I went to the youth camp in the hills east of Bacolod. Borrowed tents bulged with the overflow crowd of 221 young people, far more than had been expected. Classes and workshops were held in the shade of a coconut grove or in the shadow of a tent. When a gust of wind brought down a coconut, the class was sent scampering. Evening sessions, including the worship, were held on an open hillside under the stars.

The season left us all richer in spiritual life, and it is our prayer here at Central Philippine University that your Christmas season may have equal blessings.

[As Miss Proctor "fades" from the "screen" the Announcer closes with the reading of the last stanza of "Everywhere, Everywhere, Christmas Tonight."]

感謝上帝，因他有說不盡的恩賜。

哥林多後書 第九章 十五節

Thanks be to God for His unspeakable gift.

2 Cor. 9: 15



聖誕及新年祝福

Christmas and
New Year Blessings



翁愛華鞠躬

Tidings from the Fields . . .

of the WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

New Life at Old Bethel

By RUTH MAKEHAM

IT WAS NOT an ordinary service, if ever a Lord's Day service could be termed "ordinary." It was not the beauty of the flowers, nor the magnificent music; not the bright, happy faces and cheerful voices of the children; not the earnest faces of the pastor and city-mission secretary as they saw the well-filled pews. Not even the newly decorated church with its soft, green walls, and the newly varnished shining floors; not even the deep, dark velour dossal hanging that rose fourteen feet above the platform, making a perfect setting for the wonderful new cross, the large open Bible, and tall white candles and lilies.

None of these "made" this rededication service at the old Boston Baptist Bethel! Something wonderful filled the hearts of the worshipers. It was felt by the smallest little girl, as well as the very oldest mother; by the shabbiest man in the back pew, as well as the proudest deacon in the front row. It was the Spirit of the living God which made this service sacred and beautiful! Shall we pause to trace the steps in the working of God's Spirit in our midst?

A Special Gift

This revival of the Spirit began about three years ago, when a gift of money came from my home church—the Lake Avenue Baptist Church, Rochester, N. Y. Instead of using it for the many things that would have made the work easier, I was led by the Spirit to save the money and add other gifts until it might be used for something of outstanding value.

After prayerful study I was firmly convinced that the greatest need was to beautify the church audi-

torium. Gerald Watkins, pastor of the Lake Avenue Baptist Church, visited the Bethel when he attended the Boston convention. I was thrilled when I heard him exclaim, "What the Bethel needs most of all is to beautify this church and sanctuary. People in this neighborhood are accustomed to beautiful churches!"

He heartily approved my plan. At his suggestion, I consulted church decorators, who advised beginning at once on the front, thus enlisting the people to respond.

Years of Waiting

Our new Bethel pastor, Andrew Halko, "a man in whom the Spirit of God is," arrived at the Bethel. He was thrilled to learn of the plan, but was firm that the first step must be to mend the leaky roof and to paint the exterior, before attempting to beautify the in-

terior. Two years passed. The leaky roof was repaired, but things seemed at a standstill. More than once the temptation came to divert that growing sum into other channels, but "the Spirit within constrained."

I waited and prayed. Then one day something happened. Our young adults were ashamed to invite their friends into their church to see the Christmas play which they had worked on so enthusiastically. Out of this group arose one, the one for whom we were waiting. "There is a spirit in man: and the inspiration of the Almighty giveth them understanding" (Job 32:8). James Peluso was appointed chairman to raise funds for the redecorating. He amazed everyone by raising the initial fund of \$225.25 at a morning service, so that work could begin at once.

The Task Continues

Then came the exciting days! From unexpected persons and places came gifts of time, money, and skill. Men of the Seamen's Work helped. No one can ever for-



Baptist Bethel, where a little money, added to a large amount of hard work, brought the spirit of new life in an important ministry.

get Arthur, the French Iroquois Indian, a painter by trade, who offered his services just for his keep, a place to lay his head and food to give him strength. He did all the high climbing and dangerous work.

There were days when Arthur's besetting sin got the best of him. Humbly he would return and work harder than ever. The devotion of this man to his task was truly marvelous. "I tell you," he said, "this Bethel is part of me now, and I'm part of the Bethel."

And there were many others whose time and strength culminated in a love for their Lord. One gave the floor covering for the platform, one reupholstered the pulpit furniture, some washed walls and sandpapered the pews. "For the people had a mind to work," guided by our spirit-filled pastor.

A Pay-as-Go Project

One of the most glorious manifestations of the working of the Spirit was the way out-going expenses were met by incoming gifts. It was a "pay-as-we-go" project. The work of the people cut the cost to only one-third of what the whole amount would have been.

Even the children gave. One little girl paid her pledge by scrubbing three flights of stairs every Saturday morning for a number of weeks. A little four-year-old awakened her

family in the middle of the night, saying, "My Valentine dollar is the only dollar I have in the world, but I want to give it to Jesus. I want to use it to buy more paint. My Christmas dollar wasn't enough." This giving of her all inspired others to give, too. How wonderful when we see so many in whom the "Spirit was stirred"!

"The spirit of man is the candle of the Lord." One of our board members arrived one morning. To look at this man one knows his spirit is the candle of the Lord. But his smile was never more radiant than when he said, "Something needs to be done to this floor. I'll send in my men to sand and re-finish it." Our shining floors will always speak of his candle burning so brightly for the Lord.

Day of Dedication

And what shall I say more? For time would fail me to tell of Tom, Al, and Benny; Mary, Ella, and Sue. But the day of dedication dawned, and what a day! What a gathering! Families, even though they had been separated, were there worshipping God in the "spirit of unity." A father clasped in his arms a little daughter whom he had not seen for months. He wiped away his tears as the little arms came around his neck and she whispered, "Daddy." We were all

as children coming into our Father's house. Here was home; for we had all had a share in it; we were a part of it; it was a part of us.

When City Mission Secretary Ralph Ostergren led us in our service of rededication, every voice expressed the feeling of his own heart, as we proclaimed, "As we rededicate our house of worship, we express our thanks to God for the joy and inspiration of this united task. We promise together in the presence of God to rededicate our lives to his worship and work and his way of service and love."

Then, as this happy Bethel family partook of the Lord's Supper, we felt as never before the tie "that binds our hearts in Christian love." The Spirit was at work. Friends and family, separated through misunderstandings, forgave and were forgiven as we left the Lord's table. The transformation of the dear old Bethel had gone still deeper; for lives were transformed by the Spirit of the living God.

New Associate Director of World Service

On December 1, Isabelle Gates takes up her new work as associate director of world service and associate secretary of the Fellowship Guild for the Board of Education and Publication. Her new responsibilities will include field travel, speaking in churches, associations, and state conventions as she interprets the program of world service and the Fellowship Guild. Miss Gates served as secretary of Christian friendliness of the Woman's American Baptist Home Mission Society, supervised a staff of nine missionaries, and worked with over 4,750 volunteers. Prior to that she was a missionary in Northern California and Oregon. During the Second World War she assisted in the relocation of the Japanese evacuees. She spent several months in Europe participating in the program of the International Refugee Organization. She worked with the society for nineteen years. Miss Gates is gifted in work with young people. She is an excellent speaker, and her message is dynamic.



At Baptist Bethel, Ruth Makeham finds work with children a challenge, knowing that they are the men and women of tomorrow

MISSIONARY AND STEWARDSHIP EDUCATION

The Nativity

THE WATER COLOR, *The Nativity*, by Dick West, shows an Indian mother holding her child on a traditional cradle board. The father stands by in searching contemplation. The elders, or wise men, typical of three different tribes, sit naturally on the ground, conferring together about the future of the child.

The setting is a corral, where the horses are tethered, since the Indian of former days did not domesticate cattle. Back of the shelter may be seen the tepees of other travelers. In a burst of glory, a

star flares out, revealing as a dream Galilean hills and another lowly shed.

Dick West, who is a Cheyenne Indian, has succeeded in portraying this special Indian family group in an appealing and reverent manner. Mr. West is the director of the art department at Bacone College, in Oklahoma. He has created a series of remarkable oil paintings of familiar Bible stories, including *The Crucifixion* and *The Indian Christ in Gethsemane*. The latter painting was on exhibition at the meeting of the American Baptist



Convention in Denver, Colo., and at Green Lake, Wis., this year.

Thousands of interested persons have responded to the dignity and depth of feeling and to the forthright sincerity found in Mr. West's pictures.

Christmas Books

By DOROTHY A. STEVENS

The Book of Books is a most appropriate gift at Christmas. A copy of the Revised Standard Version of the Bible, with a glowing red cover, will cheer the heart of any person who has not yet received one.

Words of faith and promise come from that first Christmas: "You shall call his name Jesus, for he will save his people from their sins. All this took place to fulfill what the Lord had spoken by the prophet: 'Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel' (which means, God with us)." — *Matthew 1:21-23*.

Those who have the Bible also will find joy and inspiration and a call to fuller Christian living in reading the gift books that have been chosen to help keep Christmas Christian. Following is a list of these books:

FOR ADULTS

Report from Christian Europe. By Stewart W. Herman. Valuable appraisal of the life of the churches in Europe. \$2.50.

Where'er the Sun. By Samuel H. Moffett. Exciting story of the Christian program round the world. \$2.00; \$1.25.

Table Talk and Tidbits. By Dorothy A. Stevens. Christian stories, with recipes, from around the world. \$2.50.

Congo Cameos. By Catharine L. Mabie, M.D. Colorful autobiography. \$2.50.

Joyful Journey. By Isabel Crawford. Autobiographical sketches of a missionary pioneer among Kiowa Indians. \$2.50.

Bible Book-of-the-Month



December *Luke*
 January *Ezekiel*
 February *Revelation*

We search the world for truth, we
 cull

The good, the pure, the beautiful,
 From graven stone and written
 scroll,

From the old-flower-fields of the
 soul,

And, weary seekers for the best,
 We come back laden from our
 quest

To find that all the sages said
 Is in the Book our mothers read.

—JOHN GREENLEAF WHITTIER

A History of the Baptists. By
 Robert G. Torbet. For every
 church. \$6.00.

The Iranian. By Elizabeth P.
 Moss. Delightful novel by a mis-
 sionary. \$3.00.

Moments of Worship. By Mary
 Beth Fulton. Devotional book.
 \$2.00.

These My Brethren. By Ada P.
 Stearns. Story of Marjorie Wilkins
 and leprosy work. 50 cents.

A Book of Remembrance. 1954.
 Indispensable daily inspirational
 missionary readings; statistics,
 maps, missionaries' birthdays. 50
 cents.

YOUTH AND CHILDREN

Papi. By Eleanor Hull. Exciting
 story of a Puerto Rican boy's life
 in the U. S. A. \$2.00; \$1.25.

The Ark. By Margot B. Isbet.
 Refugee family in West Germany.
 \$2.50.

Carver's George. By Florence

Crannell Means. Dr. Carver's early
 struggles and life dedication. \$2.50.

Missionary Story Hour. Com-
 piled by Nina Millen. Thrilling to
 read or tell. \$1.50.

*Friendly Children Around the
 World.* Compiled by Florence
 Stansbury. Stories by Baptist mis-
 sionaries, enrichment material for
 leaders, service projects, and spe-
 cial-interest missionary information.
 75 cents.

The Round Window. By Eliza-
 beth C. Allstrom. Twelve stories
 of children at work and worship
 around the world. \$1.25.

New Friends for Nena. By Mar-
 garet Clemens McDowell. Puerto
 Rican family finds friends and hap-
 piness in America. \$1.25.

The Christmas Promise. By Inge-

borg Stolee. Jesus' birth and first
 twelve years. \$1.00.

Thank You God. By Bill and
 Bernard Martin. Stories and pray-
 ers. \$1.25.

*World Friends at Work and Wor-
 ship.* Picture album and stories.
 \$1.00.

ENRICHMENT BOOKS

The Whole World Singing. By
 Edith L. Thomas. Illustrated book
 of hymns, folk songs, and action
 songs. \$2.75; \$1.50.

Here's How and When. By Ar-
 milda B. Keiser. New and different.
 Activities, directions for use, re-
 sources. \$2.75; \$1.50.

*Children's Games from Many
 Lands.* By Nina Millen. \$2.00;
 \$1.50.

Immanuel

God of God . . .

*Only the sound of an infant
 crying in the night, a familiar, homely, human sound
 like the sound of hooves on flag-stones,
 like the rattle of chains tethering cattle,
 like the crunch of straw in the mouths of oxen,
 like the rustle of hay tossed into a manger.*

Light of light . . .

*Only the light of a star
 falling on an infant in a crib,
 like the light in a shepherd's lantern,
 like the light in the eyes of a mother,
 like the light in the learning of wisemen,
 like the light that lightens each dawn.*

Very God of very God . . .

*Only a pillow of straw
 and an infant in rags and tatters
 like the weather-worn blankets of shepherds,
 like dusty, travel-stained garments of travellers,
 like old clothes thrown to a beggar,
 like cloths stuffed in a stable window
 to keep the draught out and cattle warm.*

God is with us,

terribly, simply with us.

And the shadows of men

with arms outstretched to take Him

fall across the manger

in the form of a cross.

—CHANDRAN DEVANESEN

From *The Cross Is Lifted*. To be published by Friend-
 ship Press, spring of 1954. Used with permission.

MISSIONARY AND STEWARDSHIP EDUCATION — *The B.Y.F.*

DEAR FRIENDS OF THE FELLOWSHIP:

Christmas is almost here. May it be a joyous one for all of you, rich in good will to all men everywhere, and hopeful of the peace on earth of which the angels sang. One thing to be remembered by us all is that good will and peace on earth are something more than good feeling and a song in the sky. We are part of the good will and we each have a personal responsibility for peace on earth.

The Christ child, grown to manhood, put it in these words: "I have chosen you . . . that ye should go and bring forth fruit." We are part of his purpose, we share in his mission. Good will to men and peace on earth must be worked for, lived for, perhaps suffered for. And to those who share his program, he said he would give his joy, and that joy would be full! For those who live his life and extend his message of love and peace, this will be a joyous Christmas and one full of hope.

I have the nicest Christmas gift to report to the B.Y.F.—a Christmas gift in a person whom you will be seeing, and who, beginning December 1, will be serving young people throughout the denomination. It is with special pleasure that I tell you that Isabelle M. Gates is to be the associate director of world service. We will be working together in the task, but she will be spending much of her time on the field.

Miss Gates has had many contacts with young people, as a speaker at guild house parties in several states, and as a leader at Green Lake youth conferences. She has served as Christian friendliness missionary in Northern California and Oregon, and since 1948 has been secretary of that department in the Woman's American Baptist Home Mission Society. Recently she spent two months in Europe interviewing D.P.'s, and has been busy securing sponsors for them since her return.

I know that a welcome awaits her from the Baptist Youth Fellowship, which she will be serving and

joy and hope will be hers as she works with dedicated Baptist young people.

Very sincerely yours,

Elis P. Kappeler



Isabelle M. Gates

Milk Is Moving

It is moving, all right! Young people are seeing to that. At this writing the B.Y.F. relief project, which will send 250,000 pounds of powdered skim milk to distressed areas of the world, is just getting under way in many of our Baptist churches. Cards and letters have been coming in to the B.Y.F. office in New York, and we can report now that \$2,838.83 has been sent in already. That figure will climb fast in the next few months till the goal of \$6,250 is reached and exceeded.

One letter reported this statement of one of the younger girls, "If we help feed the hungry children, they will know we love them, too, and since God is Love, we are giving them God, too." Can you think of any better way to tell of God's love, or can you find a more

satisfying Christmas gift to make this Christmas?

As groups across the country take the hungry children to heart, and help with the other relief projects outlined in the B.Y.F. relief folder, they will be putting into deeds these arresting lines by Alice Ferrin Hensley:

I have more food than I can eat—
They faint with hunger in the street.

I have more clothes than I can wear—
Their head, and hands, and feet are bare.

My walls are thick, and warm, and dry—
Their walls are rain, and wind, and sky.

My heart knows love of noble souls—
Their hearts are hungry, thirsty bowls.

These things let me remember when
Cries of the needy rise again.

[From *Challenge and Power*, by
Wade Crawford Barclay.]

Gear Up the Sharing Plan

It will not be long now before most of our churches prepare for their every-member canvass, which many of them undertake in the early spring. That means the sharing plan part of it for young people. If your state has appointed a sharing-plan pilot, keep in touch with him and let him know when your church every-member canvass is held. The youth slogan, you know, is "Our Job, Too!" and you want to know how to take hold.

At this writing we have had word of the appointment of three state sharing-plan pilots. They are: Lynn Meeden, 2111 Orchard Blvd., Alton, Ill.; Norman Williston, 604 Ethel Ave., Green Bay, Wis.; Marlene Scales, Brownsville Star Route, Windsor, Vt.

The answer for you is in two parts: First, the sharing-plan packet which is nominally priced, and can be had on order from the Council on Missionary Cooperation, 152 Madison Ave., New York 16, N. Y. The packet contains a manual of full directions for youths' part in the canvass, a report blank, dramatization, and pamphlets. Better get

the packet, study it, and begin to talk over possibilities with adult leaders.

Second, church leadership conferences on finance. There are about one hundred of these being held. If your church is participating in one of these, see that a qualified young person is one of the persons attending.

Profiles on B.Y.F. Mission Fields

Anadarko

Here is Charles Osborn, our missionary, talking to a group of young people, at a corner of the new Christian center in southwestern Oklahoma. The town of Anadarko justified its claim of being the "Indian capital of the nation" by being the location of the National Indian Hall of Fame, the annual American Indian Exposition, the government museum of the Plains Indians, and also the Indian Agency for Oklahoma, Kansas, and Texas. On any trip to town it is not unusual to meet an Indian man with braided hair, and a shawled woman riding through the streets in the most modern of cars.

The Christian center is an L-shaped, modern white building on Main Street of Anadarko, two blocks from the heart of town. There are two buildings—the large center, and a craft and woodworking shop adjacent to the main building. Behind the center is a large lot which will be cleared off this winter by volunteer groups in preparation for future use as an outdoor basketball court and general recreation area. The railroad station next to our property allows us the use of a large triangle of their land for a baseball diamond.

While the center is set up primarily to meet the needs of the Indian people of the area, it is opened to all people regardless of race, creed, or color. The center is referred to as "The Indian Center," "The Youth Center," and "The Baptist Center." "The Christian Center" best describes its real meaning.

Philippines

One of the colleges of the Central Philippine University is the College of Agriculture. Here you

see one of the pigs raised on the experimental farm.

In 1950, when the College of Agriculture was established, there was a class of forty-seven. The enrollment in 1953 was one hundred eight. So important are agriculture and allied subjects to the economy of the Islands, that the Philippine Government has given the work of the College of Agriculture national recognition, and looks to it for leadership and direction in the national agricultural program. Burl Slocum, one of our missionaries, is dean of the College of Agriculture.

The college operates an experimental farm of thirty acres. Students are required to work with carabao (water buffalo) and farm equipment similar to their fathers', as well as with modern tractor-drawn equipment. The farm has special chicken, duck, and hog projects, breeding for good stock that may be supplied to farmers at reasonable rates. The rural department's activities include 4-H Clubs. Boys and girls enrolled in these clubs number one thousand. On May 7, 1952, the Philippine clubs became the twenty-eighth national group granted the privilege by the United States of using the name "4-H Clubs."

Young people who are getting acquainted with the B.Y.F. special-interest mission fields will find the following helps very useful and attractive:

Visual Material: *Philippines for Christ Posters*, a pictorial display of ten posters on our work in the Islands. Order from the Literature Bureau, 152 Madison Ave., New York 16, N. Y. 20 cents a set.

Harvest in the Philippines. A 35 mm. filmstrip with text, showing Baptist work, effect of war, rebuild-

ing Central Philippine University, growth of Christianity with youth. Sale \$3.00.

The Rivers Still Flow is a color movie with sound, a story of an Indian boy in Oklahoma, and his opportunity and challenge at Bacon College. Rental \$9.00.

The Great Spirit on the Plains. Sound motion picture about our work in southwestern Oklahoma. Rental \$4.00.

Order above films from the nearest visual aids address, 152 Madison Ave., New York 16, N. Y.; 19 So. LaSalle St., Chicago 3, Ill.; 2107 Woolsey St., Berkeley 5, Calif.

Literature: *Operation Philippines*. A new booklet telling the story of our varied program in the Islands including work for young people. Free.

4-H Clubs in the Philippines. Mimeographed material on this phase of the agricultural program.

Pen Sketches of missionaries in the Philippines.

Order above literature from the American Baptist Foreign Mission Society, 152 Madison Ave., New York 16, N. Y. These are free on order.

Transplanted Americans. A leaflet giving information on Baptist Indian work. Free.

Pen Sketches. On Charles and Doris Osborn, missionaries at Anadarko, Okla. Free. Order Indian material from The American Baptist Home Mission Society, 164 Fifth Ave., New York 10, N. Y.

Play: *Visiting the Pearl of the Orient*. A dramatization in mimeographed form using any number of characters. Portrays life in the Philippines. 15 cents. Order from Woman's American Baptist Foreign Mission Society, 152 Madison Ave., New York 16, N. Y.



Left: Young people at the Anadarko Christian Center. Right: Experimental farm, Central Philippine University, at Iloilo City

MISSIONARY AND STEWARDSHIP EDUCATION *for Children*

Baptist Hospital, Managua, Nicaragua

Do you remember that six or seven years ago, during the World Mission Crusade, the boys and girls in our American Baptist churches contributed a large sum of money to help build the children's ward of the Baptist Hospital at Managua, Nicaragua? Because of the length of time it takes to clear permits and secure materials to build in another country, only now the new hospital is being built.

Also, because of the increased

costs more money is needed to complete the building.

Send to the department of missionary education for story and build-up picture sheets, asking for "Leslie Swallowed Trouble." You may want a build-up picture for each child to make and take home. This material is free. Of course, you will want to give your boys and girls an opportunity to make a money gift to the hospital that helped Leslie and his parents.

the missionaries came to a halt in a large cleared area, where several grass-roofed houses stood, climbing vines and thick overgrowth attesting to their abandonment. It was here the new compound was to be set up, on a former government rubber farm which had failed and now had been sold to the Baptist Mission.

Raymond watched, fascinated, as the missionaries climbed out, beat through the weeds to the door of one of the houses, then began unloading a multitude of articles from the little jeep and carrying them into the house. Haitians began to appear from nowhere, it seemed, offering to help. Some were given the job of clearing the growth away. Although Raymond was only ten, he wanted to work, too, but he was ashamed to offer himself, as his only clothing was a ragged, sleeveless shirt, and he would not want these finely dressed missionaries to see him that way.

Every day for many days Raymond watched the progress of the work around the compound. At last, screwing up his courage, he approached the missionary pastor as he stood in the doorway of the freshly whitewashed building which had become the new missionary home. Talking very fast in his native Creole, his gestures speaking more clearly than his words, he made known his needs. The missionary stepped inside and came out again with a pair of used overalls just Raymond's size.

Raymond's heart leaped for joy. His "Thank you, Pastor," was not as eloquent as his flashing smile and sparkling eyes. He disappeared an instant behind a tree at the edge of the clearing and then strutted forth proudly in his new clothes. Approaching the missionary, he bowed very low, and said in a fine mixture of French and Creole: "Good day, Pastor. I am Raymond. I want to work for you. I can carry water, plant sweet potatoes, hoe weeds, and grow the best bananas in Castignon Valley."

"Well, son, if you can do all that, I'm sure we need you," replied the



DEAR BOYS AND GIRLS:

One of our nearest mission fields outside the United States is Haiti, where our missionaries are working hard to help the Haitian boys and girls know Jesus Christ as Lord and Savior. The following story has come from Mrs. Harold Hen-
eise, who with her husband established the Baptist Seminary at Limbe, Haiti. The story of Raymond shows us how effective and powerful is God's love.

Raymond Chooses

Choose ye this day whom you will serve. As for me and my house, we will serve the Lord.—Joshua 24: 15.

Raymond crouched lower behind the big mahogany tree as the

jeep carrying the new missionaries struggled determinedly up the rocky path past his hiding place. Raymond had never ridden in a car and he was a bit scornful as he watched. Surefooted horses and *bourriques* were much better for his part of Haiti, he thought—Haiti, with its steep slopes and plunging valleys. Rocky mountain streams dashed wildly across the most frequented trails. What good was a car up here? Still, he felt an unwilling admiration for the sturdy little jeep, remembering where it must have passed before it reached him.

Slipping along in the shadows of the big trees with their hanging vines, ducking through the wild coffee and undergrowth, he followed the jeep's progress. At last

missionary, smiling. "How old are you?"

Raymond hung his head. "I don't know, Pastor, but I have six little brothers and sisters—I am the biggest one."

Raymond worked hard, appearing at five o'clock in the morning to carry the first pails of water from the stream. He carried them on his head, walking straight and proudly up the path. When he had filled the two kerosene drums which served as reservoir for the compound, he hurried off to school. For there was a new day school in one of the old farm buildings.

Raymond loved to go to school, but he loved Sunday school even better. There he heard stories about Jesus, and learned songs and choruses in French and Creole. The missionaries were pleased with his progress and helped him buy his school books and pencils. One day they took him to the village. There in the general store they bought him a pair of real tennis shoes! Raymond's happiness and pride knew no bounds, and he was faithful to his new-found friends.

One day, after many weeks, Raymond came late to the mission compound. His face was not sunny as he climbed dejectedly up the familiar path. His heart was heavy, and he did not whistle his usual happy hymn tunes. In fact, he did not whistle at all. He stood on the front porch of the mission home for a moment and then knocked on the door. The missionary pastor opened the door and looked at him in surprise.

"Why, Raymond, what's the trouble? You look very sad this morning."

"Good day, Pastor," said Raymond. "I have come to say goodbye. I cannot work for you any more."

"What is the trouble, Raymond? Aren't you happy with us?"

"Oh, yes, Pastor. It is not that."

He bowed his head and went on:

"You see, my parents have let me work for you because you have been good to me. You have given me clothes, good food, and taught me to read. But now the witch doctor has told them that they must not let me come here any more. He says he will cast a spell upon us and I shall die if I continue to serve you or even to go to school."

"Are you afraid, Raymond?"

Raymond raised his head bravely and said, "No; Pastor. I am not afraid. I know Jesus is stronger than Satan, and I know that *Bocore* [witch doctor] works for Satan."

"Raymond, do you really believe that Jesus can save you?"

"Yes, Pastor, I do."

"And do you believe that Jesus loves you and wants you to follow him?"

"Yes, Pastor, I do—and I would like more than anything to follow Jesus and to be a Christian."

"If you want to, Raymond, you can. You can give your heart to him right now, and then you can ask him to help you win your parents, so that they won't fear the *Bocore* any more either."

Raymond's face was suddenly shining. "Do you think Jesus will really help me to do that, Pastor?"

"I know he will. Let's just pray about it, shall we?"

The two of them knelt, and Raymond prayed, giving his heart and life to Jesus. Then he pleaded for his parents.

The missionary and the boy walked down the long path to the little mud and thatch hut that was Raymond's home. There they talked to the parents, who were impressed with Raymond's courage in the face of their ancient Voodoo superstitions. Finally they consented to let Raymond continue to work, to attend school and Sunday school—and even to visit the Sunday school themselves. Raymond's joy knew no bounds.

"Mama, Papa, you won't be sorry," he said. "You'll see that God loves us and will care for us. You won't need to be afraid any more. You won't have to pay any more chickens and goats to the *Bocore*. And some day even he will come to see that all his images and spirit trees are nothing before God. You shall see."

And so, every week-day morning Raymond trudges up the familiar path with his water pail balanced skilfully on his head, whistling cheerfully for all to hear, "Since Jesus came into my heart." And every Sunday morning—on the front bench as usual—sits, not just Raymond, but Mama, Papa, and Raymond's six little brothers and sisters.

Books for Children at Murrow

During the summer of 1953, one section of the Kansas women's house party met at Bacone, where we American Baptists have an Indian children's home called Murrow. At all house parties a good se-



Children at Murrow Home are proud of gift of missionary books

lection of the year's missionary books are available. Some of the leaders, seeing the Indian boys and girls around, had a bright idea. Why not give to the children's home a good selection of new books for their library? The idea caught fire immediately, and before the house party was over a good selection of new children's books were given to the children at Murrow. The faces of the children in the accompanying picture express far more joyful *thank you's* than words.

Filmstrip in Color

Christmas Around the World

As Christmastime comes near, teachers and boys and girls are aware that children in many countries around the world celebrate the birthday of Jesus. In some countries the traditional Christmas celebration is much like our own here in the United States. In other countries, however, there are new and interesting Christmas observances.

This filmstrip, in color, helps boys and girls to see this variety of interesting Christmas customs and at the same time to feel a oneness with other boys and girls at this joyous time of the year. This filmstrip may be rented from the nearest Baptist depository for visual materials. \$2.50.

National Council of American Baptist Women

MRS. MAURICE B. HODGE
President

MISS VIOLET E. RUDD
Administrative Secretary

152 Madison Ave., New York 16, N. Y.

Christmas Memories

By JEAN ANNE FEILER

CHRISTMAS, for our family of four, always became foremost in our thinking the day after Thanksgiving. Ever since I could remember, mother took my younger brother and me to see Christmas wonders in Chicago's loop the very day after "turkey." It was then that we filled our eyes with all we would like to have Santa bring us on Christmas morning, and excitedly told him about our hearts' desires.

Even as small children we were directed toward the Christian meaning of Christmas. After all, mother would tell us we would not even have any Christmas if God had not sent Jesus into the world to live as a man. I remember well the chart mother kept on the wall. We received a star for good behavior and deeds well done, and a black check for every naughty act. Not only would Santa bring us lots of gifts if we were good, but, more important, we were pleasing the Christ child whose birthday we wanted to make a happy one.

From the kitchen came pleasant aromas as Mother did her yearly yuletide baking. Fruit cake was first on the list. Oh, how we wanted to eat it! We were told, however, that if we waited until Christmas it would taste so much better! So we waited. And the cookies, all kinds and shapes, I can taste them yet! Then there was saffron bread, a holiday treat peculiar to our Cornish ancestors.

With every Christmas season came the big Sunday school party for all the children. I recited my first piece when I was five—all about the Jesus baby born in a manger. The big folk gave us presents, together with candy and nuts, and everyone was jolly and gay.

I shall never forget the Christmas tree which Daddy always

picked out—so large that some had to be sawed off to make it fit in our living room. Each year a few new ornaments were added, but the old ones became new and wonderful as we carefully unwrapped them from the boxes which Daddy brought up from the basement. Oh, yes, and the paper chain I made in kindergarten found its place upon our tree for several years. Brother and I would string popcorn, too. With the colored lights, it was the most beautiful tree in all the world.

For a week or two before Christmas Day, Daddy or Mother would read to my brother and me the Christmas story from the Bible and from the lovely books with pictures. The words did not always have meaning the first few years we heard them, but the pictures—they were very beautiful—Mary, Joseph, the baby Jesus, the manger, shepherds, angels, and the wonderful star of Bethlehem. Another favorite bedtime story was "The Night Before Christmas." Today those same books are marked with little finger prints from childhood loving and use.

In the cold gray dawn of this long-awaited morning, with snow outside (so Santa's sleigh could run, of course) my brother and I were wide awake. Always it seemed necessary to awaken Daddy and Mother, who we thought were sleepy heads. After we climbed into bed with them and snuggled to keep warm, we would talk about what we really were celebrating on this wonderful, long-awaited day. I can still remember singing as a small child, "Happy Birthday, Baby Jesus"—the very first thing on Christmas morning. Soon our childish desires would become so great that we would beg to be allowed to take "peeks" at our presents that we knew were there for everyone.

Christmas Day was spent playing with new toys, reading and visiting, as well as eating a big dinner at a long table, at which were seated relatives as guests. Later we always gathered around the piano to sing hymns of praise and Christmas carols. This was truly a full, wonderful, exciting, and blessed day.

Today, many years removed from those recalled, I am grateful for my memories. I thank God for Christian parents who taught my brother and me from infancy, the true meaning of Christmas. We missed none of the folklore and glitter, which is all about Christmas that many other children know. Of course, we loved the gay part of Christmas, but we loved remembering that every year it was a birthday celebration in honor of our Christ.

My prayer this year, 1953, is that Christ may truly be placed where he rightfully belongs, in the center of the children's Christmas for their deeper joy and pleasure as they celebrate his birthday.

About the Writer

The writer of the story on this page is the daughter of Mrs. John H. Walker, vice-president of Christian training for the National Council of American Baptist Women. Under this division, the area of family-life education is promoted.

Originally, Mrs. Walker was invited to write this article, but, true to her own fine leadership in Christian living, she felt it was a story her daughter would enjoy writing. In this simple narrative, Jean has brought to life incidents that will cause others to remember. Perhaps it will inspire some young father and mother in our denomination to teach their children that it is "more blessed to give than to receive." Christ gave his all for us at Calvary, and we celebrate the memory of his birth.

Mrs. Feiler's activities bear out the fruits of a Christian family life. She serves as a teacher of a Sunday school class of high-school girls in her own church, Garfield Park Baptist Church, Chicago, and also acts as co-counselor, together with her husband, in youth work. She is a graduate of Ottawa University, and vice-president of the Chicago Interracial Fellowship.

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Joy in Our Task

Every woman likes something new—a new hat—a new gadget—some new place to travel—some new interest to explore. Surely as Christian women we should say with the Psalmist:

"O sing unto the Lord a new song,
Sing unto the Lord all the earth."

—Psalm 96:1

And with the singing of the song should come new devotion of Jesus Christ—new enthusiasm for the task which is ours and new heights of achievement for the Kingdom of God. . . . Singing has always been a very real part of Christian worship—for through singing we give expression to the joy which is ours.

THIS EXCERPT from the foreword of the 1952-1953 program booklet by Mrs. George H. Armacost, president, indicates the underlying thought of the year's programs of the Women's Baptist Mission Society of Southern California. Based on the national theme, "Sing Unto the Lord a New Song, All the Earth," and prepared under the leadership of Mrs. W. E. Bowyer, the programs are adapted to the special interests of American Baptist women of that area. The Scripture keynote is Ecclesiastes 2:10. "Joy to the World" and "Je-

sus, Thou Joy of Loving Hearts" are theme hymns.

Several programs feature the word "joy" in the title—"Joy in Giving" (Stewardship); "Joy of Thanksgiving"; "Joy at Christmas" (White Gifts); "The Ship of Joy" (White Cross).

"Joy in Knowledge" gives recognition to the young people of the churches. This is a picnic supper meeting with the student counselor in charge. College songs, followed by the vesper hymn "I Would Be True," open the program. Prayer for our students and colleges, by the pastor, is followed by four five-minute talks, as follows: "Why I Invest in a College Education," by a senior; "Why I Am Glad I Went to a Christian College," by a graduate; "I'm Happy Attending a Christian College," by a freshman; "Christian Work in a State University," by a pastor or teacher.

News items of interest may be brought under the heading "What's in the News." Farewell gifts to students leaving for college are suggested. This program includes games, etc.

There are programs also on the

home- and foreign-mission study themes, and on Christian home building, and Christian social relations.

Like the national series, the booklet carries resource materials and helpful suggestions on various phases of program building.

The same theme was chosen for the Southern California house party, which was attended by more than sixteen hundred women. Mrs. Bowyer mentions in particular the unique White Cross display. She writes: "These lovely tuck-ins are attractively made from remnant material by the women of the churches. Our shut-ins greatly help with the making of wash cloths, bedjackets, towels, bags, etc."

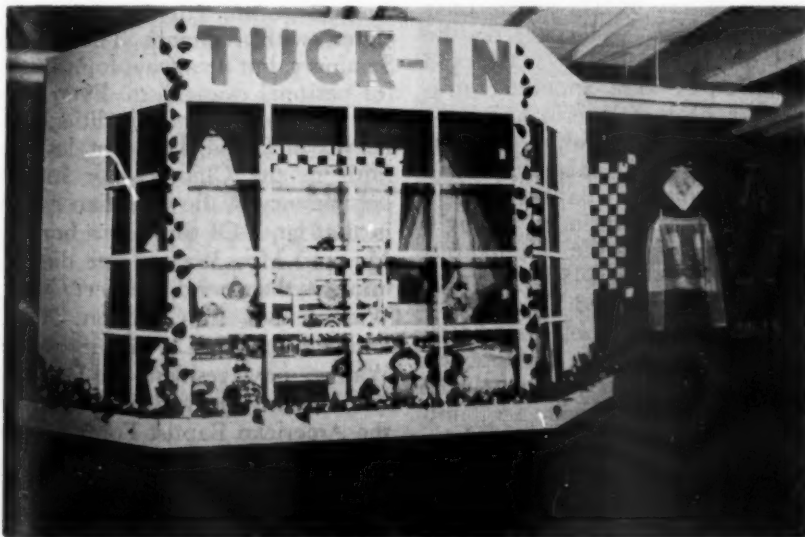
"All the two thousand gifts were wrapped in cellophane, tied with ribbons, placed in missionary boxes, and prayerfully and joyously donated to our splendid missionaries. The spontaneous and enthusiastic applause given to the White Cross display was witness to the keen missionary interest of our women, and is illustrative of the fine spirit of Christian fellowship and endeavor manifest in our society."

A Gold Mine

The Philippines; Ellen Mitchell Memorial Hospital, in Burma; Mather School; Bacone College; Congo; India—think of the stories that all these far-flung places conjure up in your mind! Have you taken advantage of the visual materials that are available to you on each of these subjects?

The Council on Missionary Cooperation has produced motion pictures and filmstrips on many of the areas of our Baptist world mission. A filmstrip, at less expense, can provide an interesting and informative program for a small group, and a sound motion picture can be used with larger groups.

Some of our latest productions include these titles: *Harvest in the Philippines*, *They, Too, Need Christ*, *The Rivers Still Flow*, *Naw Iris—Burma Nurse*, *The Awakening Congo*. Send for a free catalogue of all our materials. You will discover a gold mine of program possibilities. Write to Baptist Library of Visual Aids, 152 Madison Ave., New York 16, N. Y.



White Cross display at Southern California women's house party was attractive and colorful. Articles were practical as well

IN MEMORIAM

Mary L. R. Riggs

Miss Mary L. R. Riggs, of Fidelity Baptist Church, Cleveland, Ohio, died on May 4, after a lingering illness. Miss Riggs was born in Gloucestershire, England, in 1878. She received her schooling in Cleveland and at the Baptist Institute in Philadelphia. After graduating from the institute, she went to Burma in 1909 as a missionary under the Woman's American Baptist Foreign Mission Society. While on the field she contracted dengue fever, which necessitated her return home in 1913. She never fully recovered her health. Although her time of service in Burma was short, the years which followed were not idle ones, but were passed in service for her Lord, especially in witnessing for him at every opportunity. In recent years she had been active in church work in Cleveland, especially in the Hebrew Christian Society in that city. She is survived by a sister, Mrs. Eugene B. Abbott, of Painesville, Ohio, and a brother, Horace J. Riggs, of Cleveland.

Mrs. J. R. Goddard

Before her marriage in 1905 to Dr. J. R. Goddard, of the East China Mission, Miss Helen L. Corbin had given seventeen years of service in the same mission as missionary of the Woman's American Baptist Foreign Mission Society. Most of those years she had been principal of the girls' school in Ningpo, which merged with Riverside Academy when that interdenominational school was organized. Dr. Goddard passed away in 1913. Mrs. Goddard continued to work in Ningpo until she came home on furlough. During the following years she directed the Woman's School in Shaohing; for six years was hostess of Meigs Hall, the dormitory for women at the Nanking Language School; took an extra year of furlough in order to meet a need as hostess of Hasseltine House, then the training home for new missionaries in Newton Center, Mass.; and finally was called by the North Gate Church in Shanghai to

conduct the work for women. The revolution of 1926 made it necessary for her to return home, and she retired the following year. Born August 16, 1861, in Ypsilanti, Mich., Mrs. Goddard would have been ninety-two the Sunday following her death, August 10, 1953. She sailed first to China in 1888, and at the time of her retirement in 1927 she had rendered thirty-nine years of notable service. She is survived by Dr. F. W. Goddard, of Valley Stream, N.Y., Mrs. Anthony Steinhilper, of Hackettstown, N.J., and by grandchildren and great-grandchildren.

Alva C. Bowers

Alva C. Bowers was born in Mt. Pleasant, Pa., June 14, 1879. From an early age he was gifted in languages, and by a special arrangement with Findlay College in Ohio he was able to study in India in 1900 and have that study count toward his college work. In 1901, he and Florence Hull, of Allegheny, Pa., were married, and they sailed for India in 1902. During his first furlough in 1910, Mr. Bowers took a postgraduate course in Sanskrit in the Divinity School of the University of Chicago. At that time he spoke six Oriental languages, besides several dialects. Having severed their connections with their former mission, while still on the field on June 10, 1907, Mr. and Mrs. Bowers were appointed missionaries of the American Baptist Missionary Union, for a two-year period. However, this connection with the American Baptist Foreign Mission Society continued throughout the rest of his life. Mr. Bowers served in India until 1929, when he and his wife retired. During his mission service, one of his greatest successes was in the development of self-dependence among the churches. He had a wide acquaintance with the people of the plains and also the head-hunting hillmen. After retirement, Mr. Bowers assumed the pastorate of the Baptist Church in Elmhurst, N.Y. Mr. Bowers died on May 2, 1953, at North Washington, Pa. He is sur-

vived by his widow and three children. We rejoice in the memory of the fine achievements that marked Alva C. Bowers' life, and in the ongoing work in Assam, based on foundations he helped to lay.

George H. Waters

George H. Waters was born in Paterson, N.J., November 16, 1871. He graduated from the Hohengan Lake Military Academy, of which his father was headmaster, obtained a B.A. degree from Princeton University in 1896, and graduated from Rochester Theological Seminary in 1899. That same year Rev. George H. Waters was appointed as a missionary of the American Baptist Foreign Mission Society and sailed for Swatow, South China. In Swatow he met Miss Mary Scott, also a Baptist missionary. They were married in 1901 and continued to work in Swatow until 1936, when on retirement they returned and made their home in Granville, Ohio. Here, on December 8, 1946, at the age of eighty, Mrs. Waters died. Thereafter Mr. Waters made his home in Dundee, N.Y., with his son, Dr. Henry S. Waters. On April 9, 1953, after an illness in the Soldiers and Sailors Memorial Hospital of Penn Yan, Dundee, N.Y., Rev. George H. Waters passed away. Throughout his thirty-five years as a missionary in China, he served as preacher, administrator, and teacher of Chinese youth. His name is associated with Ashmore Theological Seminary, but he always found time for personal evangelism. Even during the recent years of political upheaval in China, he never lost his faith in the Chinese, nor in the permanency of the Christian gospel in that land. Of three sons born to Mr. and Mrs. Waters, one died in infancy; the second, Herbert Ogden Waters, lives in Campton, N.H.; and the third, Dr. Henry Scott Waters, now resident in Dundee, N.Y., was a medical missionary of the American Baptist Foreign Mission Society serving in Iloilo, Philippines, until December, 1948. Mr. Waters' sister, Miss Annie S. Waters, lives in Louisville, Ky., and his brother, Lewis D. Waters, in Cleveland, Ohio.

News FROM THE WORLD OF MISSIONS

Crow Baptists Observe 50th Anniversary

Week of Celebration Will Reveal What a Difference
Fifty Years and a Group of Christian Mission-
aries Can Make in the Lives of People

By CLIFFORD G. HANSEN

AS THIS ISSUE of MISSIONS goes to press, members and friends of the several American Baptist churches on the Crow Reservation soon will gather (November 27-29) at Lodge Grass, Mont., to commemorate the beginning of Baptist work there in December, 1903. On Friday evening the Indians will have a delightful experience as they relive the "old days."

Theron Chastain, executive secretary of The American Baptist Home Mission Society, will address the group on Saturday afternoon. On Saturday evening there will be a fellowship dinner, with W. A. Petzoldt and Dorothy Bucklin, secretary of missions for the Woman's American Baptist Home Mission Society, as speakers.

On Sunday morning pulpits in the various churches will be occupied by visiting denominational leaders. Sunday afternoon will be devoted to graphic presentations from the various Crow Mission churches. The observance will close with the showing of slides by Dr. Petzoldt, concerning the work through the fifty years of his leadership.

Also to be honored during the week of celebration are Clara Olds, who has served at the Lodge Grass Mission for thirty years; Malvina Johnson, her co-worker for thirteen years; Dr. and Mrs. Chester A. Bentley, who have completed thirty years of service at the Crow Agency Mission; and Rev. and Mrs. Clifford Gates, missionaries at Pryor since 1950.

As I contemplate this significant event, I recall vividly a long ride by air and train from Fairbanks, Alaska, to Billings, Mont. Scheduled to meet the fiftieth-anniversary committee at Lodge Grass,

I was not quite prepared for the two prosperous-looking, well-dressed Crow Indian men who met me at the station and directed me to the late-model deluxe automobile parked near by.

As we whizzed over the fifty miles to Lodge Grass, on a modern paved road, I half-listened to the conversation and half-mused about the difference fifty years can make in the countryside, and even more in the lives of people. There were no wigwams; instead, modern-looking homes and modern vehicles. Yes, a great difference comes in fifty years—especially if Christian missionaries have been there!

In the earlier days the Crows were one of the more powerful tribes in the Northwest. However, the ravages of disease peculiar to the introduction of civilization reduced their number to a few thou-



White Man Runs Him, one of Custer's scouts, who for many years resisted the pleas of Missionary Petzoldt to walk in the Jesus way. On becoming a Christian he conferred his own name on Dr. Petzoldt

sand. They are among the last of the tribes to come into the ways of the white man.

As we rode and chatted, I asked many questions. I learned that, for the most part, the Indians lease their land to the white man and he, in turn, uses it for grazing or farming. Now and then we passed a very modern-appearing set of farm buildings, and my hosts explained: "One of our Indians lives there; he works the land himself. He is doing well for himself." And then, after a moment's grave reflection: "Many of the others could do the same thing, if only they held onto the use of their land for themselves and did not lease it to outside interests!"

I remembered other reports I had heard a year before in Oklahoma, about five-year land leases with cash-in-advance payments. They meant a few months of prosperity and four years of hunger and tedious waiting for time to renew the lease!

As we continued the journey my mind went back to 1903, when some Crow Indians met a train at a lonely way station in Montana. The newcomers were representatives of The American Baptist Home Mission Society. The meeting place was Lodge Grass, an Indian encampment, and the object of the visit was a conference to discuss the establishment of a Baptist mission.

A year previously, about thirty of the Crow chiefs and leading men had touched their pens to their names, indicating their desire for a missionary-teacher. Such men as Medicine Crow (then chief of the tribe), White Arm, Wolf Lies Down, Grey Bull, Shows the Fish, Scolds the Bear, Old Bear, One Goose, One Star, Bull Goose Goes Hunting, all dressed in their ceremonial robes, came for the conference with the home-mission representatives.

The peace pipe was passed with proper ceremonial solemnity, and then the meeting started. Each

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nity by the confer-
ences. The ministers
all spoke with en-
thusiasm. Let's do
it again sometime."



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man spoke about his desire for a
school at Lodge Grass. The schools
at Crow Agency (about twenty-
five miles distant) meant that the
parents did not see their children
too often. One after another, the
Indians said: "We want our chil-
dren at home with us. Build us a
school and send us a teacher."

It was difficult for them to un-
derstand that the Home Mission
Society's first obligation and pur-
pose was the preaching of the gos-
pel, and that it could not assume
responsibility for the full educa-
tion of their children. A compro-
mise was suggested: a missionary-
teacher would be sent, and a day
school would be organized.

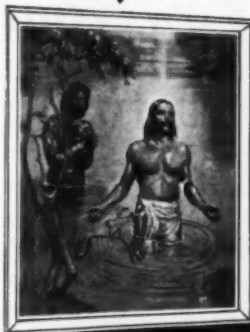
The Government agent in Wash-
ington approved the plan and co-
operated in securing a plot of land
for the mission house. The Indians
promised to assist in its erection.
Fittingly enough, the first gift for
the new building came from the
Indian Sunday School at Tahle-
quah, Okla., a group composed
mostly of Cherokees.

As I rode and mused, my mind
jumped to W. A. Petzoldt, first
American Baptist missionary to the
Crows, a veteran of over fifty years
of service at Lodge Grass. Who
has heard him speak and failed to
be thrilled by his story of coming
to the tribe in December, 1903,
when there was not a Christian in
the tribe, but when he retired in
1942 the Christians numbered sev-
eral hundred! What a difference
fifty years and some Christian mis-
sionaries can make!

The work was not to be confined
to Lodge Grass. Soon it spread to
other parts of the Crow Reserva-
tion. Pryor was organized in 1905.
The Wyola church was organized
in 1910. The work at Crow Agency
began in 1922.

We arrived at Lodge Grass, and
I was soon introduced to the mem-
bers of the anniversary committee,
presided over by Joseph Medicine
Crow. He was at one time a pupil
in the day school established by Dr.
Petzoldt in the early days of the
Lodge Grass Mission. He is a grad-
uate of Bacone and Linfield Col-
leges. He is a grandson of Chief
Medicine Crow, who served as
chairman of the council which re-
quested the beginning of Baptist
missionary work among the Crows.

That they
may know...



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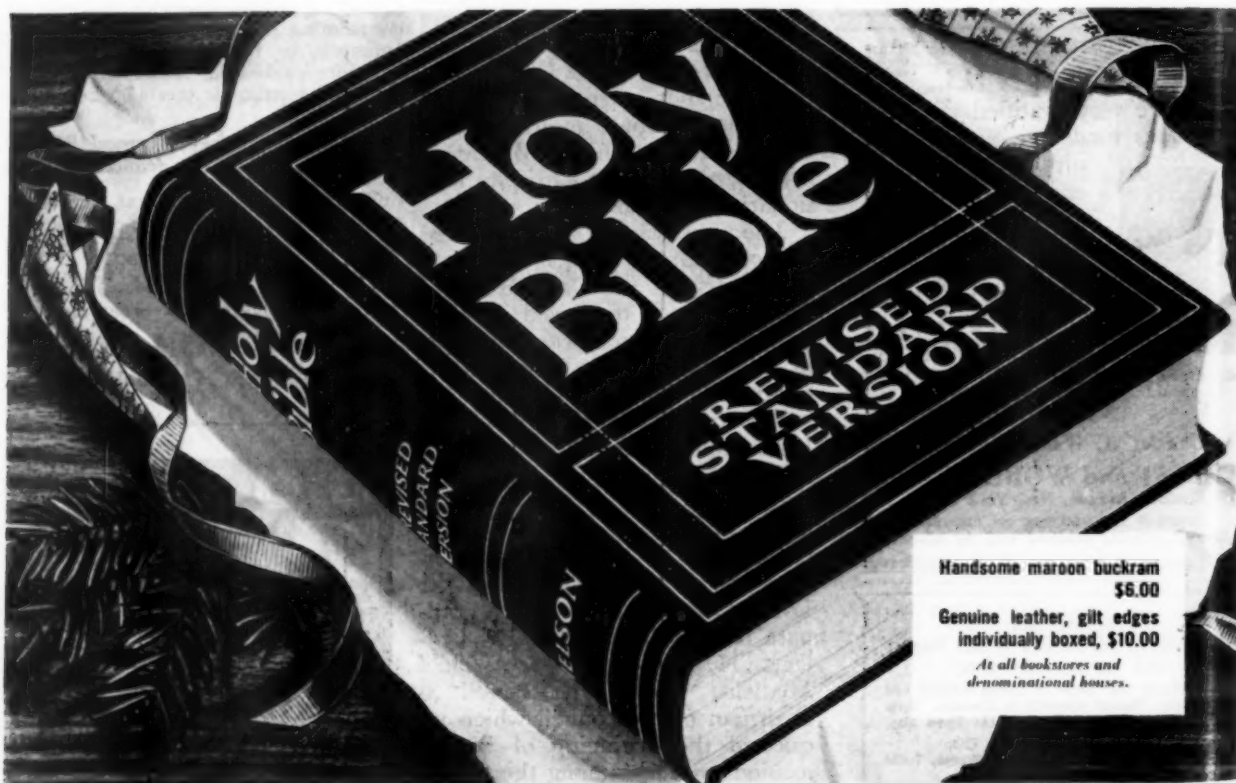
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Work Is Advancing In the Philippines

**There Is Much to Encourage
Mission Secretary as He
Begins Second Term**

By RALPH L. GEORGE

On our return to the Philippines for our second term of missionary service, Lorena and I found much to encourage us. We have found that during our absence (on furlough) the work moved forward and a great deal had been accomplished. A new mission residence had been completed for Alaus O. Larsen, president of Central Philippine University. A new building had been added to the university for the use of the elementary department. In fact, the school, known as Central Philippine College when we went away, had been recognized by the Philippine Government Bureau of Education as a university.

Addition to Hospital

At Iloilo Mission Hospital we found a new wing under construction which will house a beautiful little chapel. It is so arranged that morning devotions can be attended, not only by the nurses and staff, but also by patients who are able to be up and around. It is even possible for non-ambulatory patients to be brought into the balcony in wheel chairs.

Another improvement which we found on our return was a completely new student-center building in Iloilo. This building will help us reach the students who attend many of the schools in the area where it is located.

Lorena plunged into her kindergarten work almost immediately. She has thirty-one children in the four-year-old session in the morning, and twenty-seven in the five-year-old group in the afternoon. She is teaching a class in kindergarten methods in the seminary, and is studying Visayan about an hour a day. Hers is really a very heavy schedule, and she is home only long enough to eat and sleep.

I am again attending to the office work, and have been making trips around the field to see all

the missionaries and many other friends. It seems to me that there is a fine spirit throughout the churches of the convention, and in our schools and hospitals as well. We still need some new buildings and would like to have more missionaries.

Student Work

For instance, there is a new Student Christian Movement at Central Philippine University which is attempting to coordinate all the religious activities of the campus and really make a Christian impact upon every student. I have been asked to help in a neighborhood fellowship meeting each Thursday evening for the next six weeks. This will be an attempt to win the students through prayer and fellowship in small groups.

This was tried last year and twenty homes were made available. We have been told that it was most interesting to walk down the street and hear groups singing hymns in one house after another, from all directions. Students will often accept a personal invitation to a home and will make a decision for Christ in a small group, when they would hesitate to do so in the large auditorium at the university. This is a new kind of evangelism, and it seems to be working very well. In fact, this year twenty-five homes have been offered for these important meetings.

As you may have guessed, we are exceedingly happy to be home and back in the work we love. We are all in good health, and the boys are fitting into the routine as if they had never been away. David is in fourth grade at the elementary department of the university. Bobby is in the morning kindergarten, and he has a wonderful time trying to use as many Visayan words as he can learn. Many of you did not hear that Bobby spilled boiling water over his head and one arm about two weeks before we sailed. All of his burns have healed nicely now, and he will have no scars on his face. There will be some scars on his arm, and he had a bald spot on his head, where the hair will probably take a long time to grow again. We are exceedingly thankful that the accident was not more serious.

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Burma Missionaries Confident of Future

There Are Problems, of Course, But There Are Also Many Joys of Service

By PAUL CLASPER

Ten of the finest days we have had in Burma were spent at the Maymyo youth camp. Over seventy young people of late high-school and college age came together for a full round of worship, work, study and recreation, such as an American youth camp might have. Their most frequent questions, in and out of classes, were: "If you are brought up in a Christian home, what more does it take to be a Christian?" "How does one go about choosing a life partner, or a vocation?"

Incidentally, our sojourn at the camp was a good chance for the "new foreigners" to get Burmanized: sleeping on the floor, eating rice and curry for ten days (with the hand), learning new ways to wear Burmese clothes, and having the chance to practice speaking Burmese.

Visiting the Churches

Later in our stay at Maymyo, Helen and I, along with four other missionaries and one Burmese pastor, spent three days traveling in the northern Shan states. We visited pastors who had studied at Seminary Hill, homes of young people who were in camp, and missionaries who work under very different conditions from our own. Through interpreters we held services in a Karen church in Lashio and a Kachin church in Kutkai. We watched them make paper in Shan villages, and received a large stem of bananas from the headman's wife in a remote Kachin village.

This trip took us an additional two hundred miles beyond Maymyo, along the famous Burma Road, to within forty miles of the Chinese border. A few months before, this territory had been infested with KMT's, but now the rugged countryside was very quiet.

We also made a one-day trip to Mandalay and Ava. This gave us the chance to visit the site of the

old jail where Adoniram Judson suffered for months on the hard pillow which encased the manuscript of the Burmese Bible which we are now learning to use.

Schools Crowded

All the schools are crowded this year, but we would rather worry about housing problems than student shortages. At the last meeting of the Divinity School trustees, we elected Thra Chit Maung to be, officially, the president of the institution. He has been the unofficial president for some time.

That simple business transaction was filled with meaning. It meant that another institution founded by missionaries was now being directed by a national leader. In these days in this country it is fine to be able to say, "The president of our school is an Asian, not an American!"

Two distinct honors have come to Seminary Hill this year. Both Saya Ba Han, president of the Burman Seminary, and Thra Chit Maung, president of the Karen Seminary and the Divinity School, have received the degree of doctor of divinity from American colleges. It would be difficult to find two more deserving men. And it is a rare privilege to have Burma's only national D.D.'s as your nearest neighbors and closest associates.

Problems and Challenges

Since our arrival in Burma, a little more than a year ago, a whole new world has opened up before us. We have a new home, new work, new friends, and a new language. We face new problems and new challenges. But at the deeper levels the similarities are greater than the differences. Here, as in America, we seek to live to strengthen the church of Christ and to share in widening areas the abundant life which only Christ can bring to all people. Here, as in America, we wish we were more useful servants.

The privilege of serving is our greatest joy. We are grateful to all of you for your interest and prayers. Without your interest we would not be in Burma today. Without your prayers our work would be insignificant.

Advance Planned For Thailand, Hong Kong

**Woman's Society Asked to Work
in Thailand; Missionary to Be
Maintained in Hong Kong**

By KATHERINE L. READ

Upon the recommendation of a deputation recently sent to Thailand to consider the next steps to be taken in this field, the board of managers of the American Baptist Foreign Mission Society voted at its September meeting to ask the Woman's American Baptist Foreign Mission Society to participate in this Thailand work.

It was decided that in the beginning major emphasis will be given to work among the Karens along the Burma-Thailand border, where the Karen population is largest and where a substantial number of churches are already located. At an early date, however, it is hoped greatly to extend this work, and also the work already begun among the Swatow-dialect-speaking Chinese who live in and near Bangkok.

The board further decided to maintain a missionary in Hong Kong, in view of the large number of Swatow-dialect-speaking Chinese now living in that city, including many refugees. This missionary will undergird the independent churches in Hong Kong and will give particular attention to the refugee and student groups concentrated there.

Under this new plan the missionary in Hong Kong, to serve under the W.A.B.F.M.S., would be able to devote herself to work among women and children.

Additional missionary families are needed for the work in Thailand among the Karens and the Chinese, the September meeting revealed. A missionary must also be found for assignment to Hong Kong. According to present plans, the secretary of the Thailand Mission would make periodic visits to Hong Kong.

The expansion of Baptist work in Thailand will be carried on in collaboration with the already established work of the Board of

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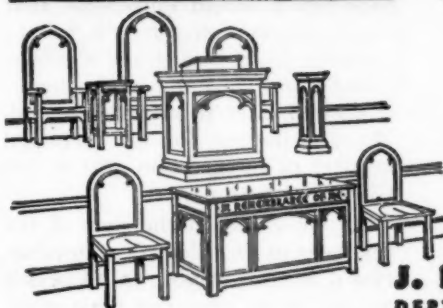
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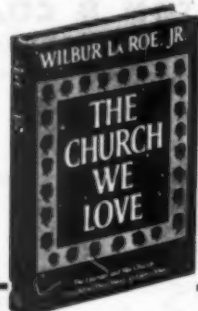
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The gift subscription schedule is outlined in the announcement on page 50. I would emphasize that every subscription gift will be announced by a beautiful Christmas card bearing the name of the donor, if desired, and if we are notified. We are hoping for an increased number of subscription gifts at this Christmas season.

As we come to the end of the first year of Dr. Slemp's editorship, may I express to you, in his behalf as well as my own, our deep gratitude for your cordial interest and support. Without it the year could not have been a successful one, and with great sincerity we say, "Thank you."

One gratifying feature of the year has been the steady recording of two-year and three-year subscriptions. Such subscriptions insure the subscriber's receiving his copy without interruption for a long period, and also they help stabilize our income. We hope the trend may continue and develop, month by month, and suggest that you keep before your people the savings and advantages of a longer-term subscription.

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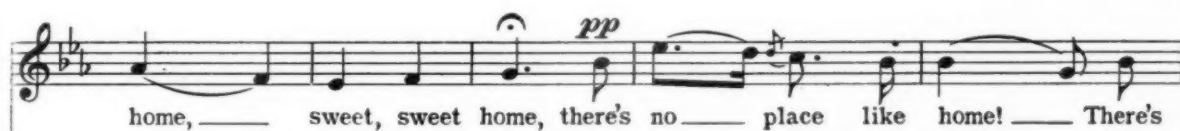
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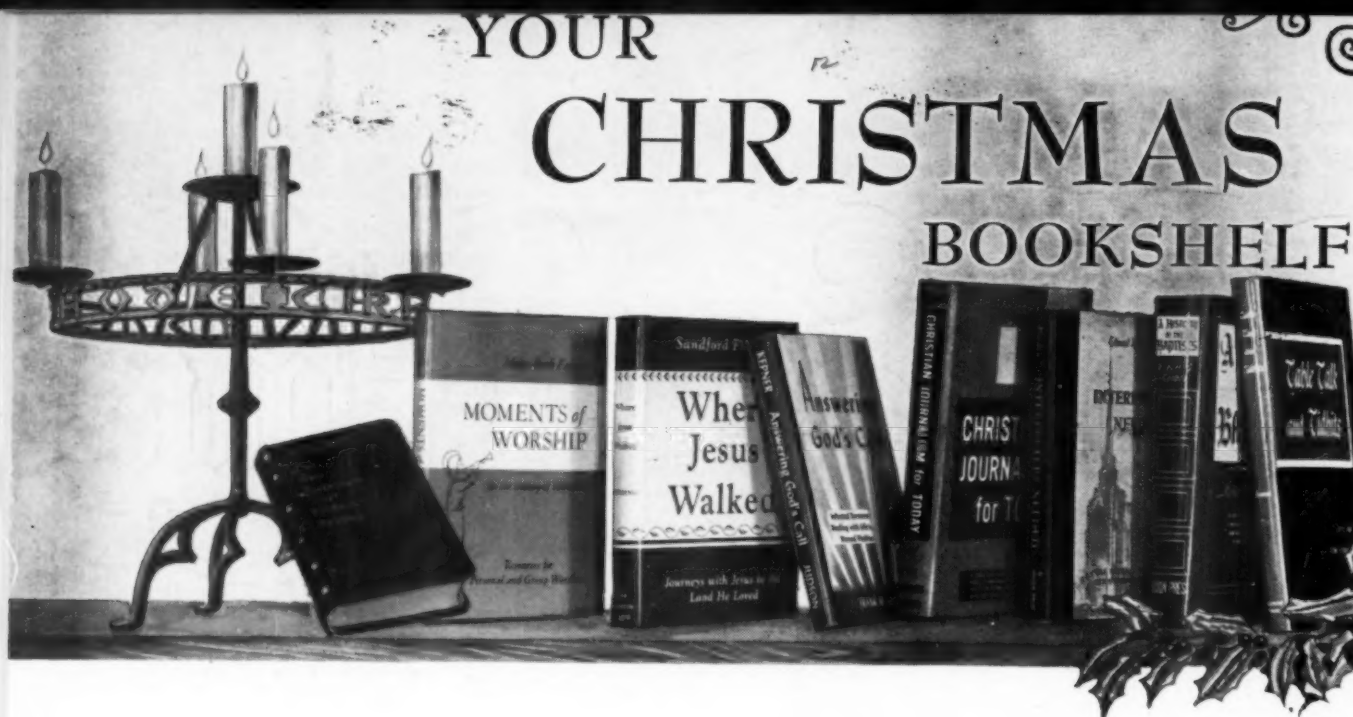
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HAPPY BIRTHDAY, DEAR JESUS!

Pedro, Maria, and shy little Teresa are following the Star.

Pedro has worked long to weave these mats, and to grow the perfect gourd for this day. Maria watched her mother bake cakes until she could bake some herself to take to the church. And Teresa picked some fruit to help fill those baskets the missionary will take to needy folk in the name of the new-born King.

These are YOUR gifts, too, for only through you has it been possible to tell the story of Jesus' birth to these children in San Salvador. So your gifts have been multiplied like the five loaves and two fishes of the little boy in Galilee.

Many other children haven't heard the story yet. Your gifts will always be needed. You can *always* give IF you put the Home Mission Societies in your Will; IF you secure both your living and giving right now by an Annuity with the Home Mission Societies. From the very day you sign for this kind of an Annuity, your personal income begins. And then, when you need it no longer yourself, it becomes YOUR GIFT to carry the Christmas story to little children everywhere.

Our free booklet tells you how.

Write for it today

William H. Rhoades, 164 Fifth Ave., New York 10, N. Y.

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